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bg. F. Wise.

By Francis Wise.

SOME

# ENQUIRIES

CONCERNING THE FIRST

INHABITANTS LANGUAGE RELIGION

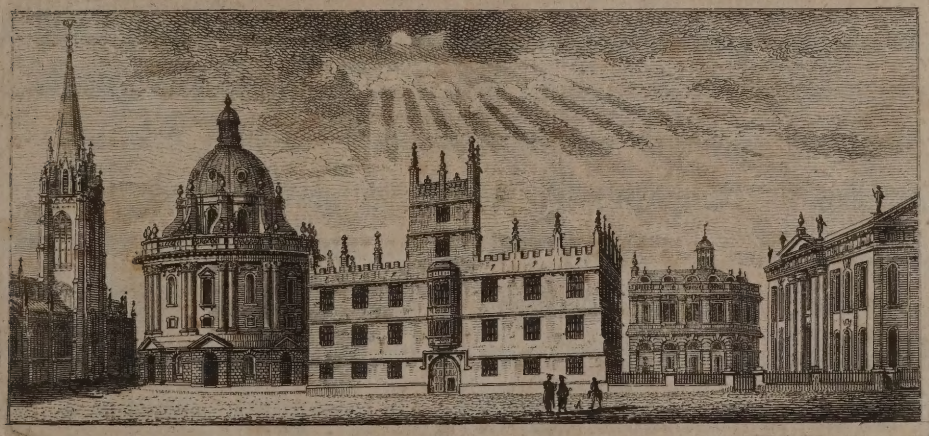
LEARNING AND LETTERS

OF

# EUROPE.

By a Member of the Society of Antiquaries in London.

*Antiquam exquirite Matrem.* Virgil.
*Nullius in verba.* Hor.



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*THE following ſheets were at firſt deſigned for a ſhort introduction to a work of a more particular nature; but growing upon the author's hands, till they exceeded the reaſonable ſize of a preliminary diſſertation, he judged them large enough to make a ſeparate treatiſe. The courſe of his enquiries led him inſenſibly to an unknown country, a ſcene wild and dark to a proverb; where it was no leſs difficult to find the way, than, if it could be found, to perſwade others to follow him. Tho' the taſk was intricate, long, and tedious, yet he ſhall think it a ſufficient recompence for all his pains, if he has opened the way to truth. At the ſame time, he is not ſo vain, as to aſſume the character of an infallible guide. The ſubject, to be treated as it ought, requires greater abilities, than he can pretend to be maſter of; greater depth in ſciences, languages, hiſtory, both ancient and modern. If he has had the good fortune only to point out the road, and make it eaſier to thoſe who*

*come*

*come after him; it is all the merit that he can claim, and perhaps more than will be granted him.*

*The heathen Mythology is a free and open Chaſe, where men of letters are privileged to ſport, and purſue the game, each according to his fancy. As the author has taken this liberty himſelf, ſo he means not to interrupt the diverſion of others: nor will be diſpleaſed with them for ſtarting a new ſcheme, even directly oppoſite to his. He is not bigotted to an opinion, nor deſirous of entering into controverſy. Therefore if ſome ſhall ſet themſelves to prove, that the Gods never had a being; or if they had, that they came from Phenicia, Egypt, or Ethiopia; he can wiſh them all ſucceſs in their endeavours. And provided, that ſo many and plauſible reaſons ſhall be brought in favour of their hypotheſis, as he has produced for his; can be content, that what he has here ſaid, ſhall paſs for nothing.*

# OF THE FIRST INHABITANTS, LANGUAGE, RELIGION, LEARNING AND LETTERS OF EUROPE

WE are assured from the very best authority, that for an age, or two, after the Floud, the whole world was of *One Speech*; and that this unity was broken about the time of the dispersion of mankind. Since the first confusion of tongues, reason and experience teach us, that languages, like streams flowing from the same fountain, for a while continue pure and unmixt; till by deviating from each other in their courses, and by receiving adventitious supplies, they become at last entirely different: the nearer therefore we can trace them to the fountain head, the greater affinity we find between them.

*Of Languages and Dialects.*

Diversity of languages begins with Dialects, or different modes of utterance. The organs of speech are differently framed by nature in different climates and countries; and even in the

the ſame country, ſome men pronounce their words broader, ſofter, harder, quicker or ſlower, than others: and ſome are unable to pronounce this or that letter. Theſe accidents, by example and imitation, bring on a change of vowels and conſonants; whence a language ſoon becomes very unlike to what it was at firſt. But when we add to this the increaſe of words, which new arts, new cuſtoms, produced; the privilege mankind has always taken of lengthning or abridging words at pleaſure; the care that ſome nations took to improve their language; to add harmony to their periods, by compound words, by ſonorous terminations, inflexions of nouns and verbs, and other properties of grammar and rhetorick: Thoſe, which were only dialects before, are now ſo diſguiſed, that they become different languages.

*Europe peopled from Aſia.*

The origin of the different languages of Europe muſt be ſought for among the very firſt inhabitants. If Europe was peopled, as it ſeems to have been, before the invention of (1) Shipping, or at leaſt before the art was grown com-

(1) The Ark of Noah, which ſome have thought was deſigned for a ſample of ſhip-building, was wrought in an inland country, and might be a proof, and memorial, that people had ſaved themſelves upon the water in time of a deluge; an event, which they had reaſon to expect, would never happen again, and therefore it could be no ſubject for imitation. Shipping was certainly the invention of a maritime people, not found out till ages after the flood; and probably in the Iſles of the Ægean ſea: nor could it be brought to any tolerable perfection, till long after the diſperſion of mankind. The firſt great fleets we hear of, were thoſe of Saturn and Minos, both in Crete; but the firſt navigations were made in hollowed trees, boats, and ſmall veſſels, by coaſting near the ſhoar, and it was long before men ventured far out to ſea. Such veſſels were utterly unfit for tranſporting colonies, with their implements, proviſions, cattle, and other incumbrances, nor can be thought to have been uſed for that purpoſe, ſo early as the firſt migrations by land.

mon:

mon: it is not probable, that large colonies from Aſia could at firſt come any other way than by land, or over frozen lakes and rivers; and therefore the Northern and Eaſtern parts received the firſt inhabitants.

*The portion of Japhet.*

In the diviſion of the countries after the Floud, the North Eaſtern, as it ſeems, fell to the ſhare of Japhet and his ſeven ſons; and have ever ſince proved a moſt fruitful and inexhauſtible nurſery of mankind. The North has been called the Great Hive, from whence the inhabitants of three parts of the globe were propagated. For not only (1) Europe and Aſia, but the vaſt continent of (2) America, is with good reaſon ſuppoſed to have been peopled from hence. So wonderfully did nature cooperate with the patriarch's benediction, *God ſhall enlarge Japhet.*

*Europe not peopled till after the diſperſion.*

It would be a vain attempt to fix the time, when Europe began to be inhabited; let it ſuffice to know, that it could not happen till after the diſperſion in the days of Phaleg. And I think that the whole, even to the extremities of the continent, might have been peopled in a Century or two, after they began to move. The progreſs of different families ſeeking new ſeats is aptly compared to the agitation of the ſea; to

(1) *Nulla Europæ fere gens, nec Aſiæ, quin a ſeptentrione promanaverit. Inde propagines profectæ populorum quibus Europæ Aſiæque pleræque partes conſitæ fuerunt. Scythia igitur, quæ ad ſeptentrionem, omnes ferme gentes evomuit cum ſuis linguis, quæ Europam & Aſiam inundarunt. Ut autem vaſtiſſima illa Scytharum regio fuit, & late porrecta ad orientem & occidentem, verſus meridiem eructando varias hinc in Europa, inde in Aſia, produxit gentes.* Salmaſ. de Helleniſtica. pag. 366.

(2) Joh. de Laet. Not. ad Grotii Differt. de Gent. Americ. Amſtel. 1643. 8vo.

waves impelling one another, and ſpreading wider ſtill as they go. The firſt undulation is effaced by a ſecond, and that by a third, and ſo on; till all at laſt ſubſiding in a calm, no viſible traces remain of any.

*Cimmerians the firſt people of Europe.*

How many ſucceſſions of people might have paſſed in this manner into Europe, it is impoſſible to compute. The firſt, that appear upon record, are called by the Greeks (1) Cimmerians, who are ſaid to have been (2) driven out of their country by an inundation; which to me is one argument of their very great antiquity. For thoſe fabulous traditions that convey to us any imperfect notices of the general deluge, ſuch as the ſtories of Ogyges and Deucalion, ſeem to belong to the moſt early times wherein facts were remembered.

*The Cimmerians were Scythians.*

The Cimmerians have left their name in the Boſporus, and town Cimmerium near the Euxine Sea, where probably were their firſt habitations in Europe. And from hence

(1) The firſt notice of the Cimmerians occurs in Homer Odyſſ. λ. v. 14. who deſcribes them as a people living in perpetual darkneſs, and in the road to the infernal regions. The firſt account of their motions is found in Euſebius Chron. *Incurſus in Aſiam Amazonum pariter & Cimmeriorum.* This he places about a hundred years after the Trojan war. Herodotus mentions another irruption into Aſia, in the time of Cyaxares and Pſammitichus. But their firſt migrations are unknown, and muſt have happened many hundreds of years before the oldeſt of theſe incurſions.

(2) Ὅτι χερρόνησον οἰκοῦντες, μεγάλῃ πλημμυρίδι ἐξελθεῖν ἐκ τῶν τόπων. Strabo Lib. VII. p. 292. Strabo here ſpeaks of the inhabitants of the Cimbric Cherſoneſe or Jutland, and eſteems the account altogether fabulous. But as Ephorus, Poſidonius, and others before him, thought theſe the ſame people with the Cimmerians of the Tauric Cherſoneſe; the inundation mentioned was probably an old tradition derived from their anceſtors; ſince it can by no means agree to the Cimbrians.

the

the reſt of Europe ſeems to have been peopled; either by voluntary motions of the Cimmerians, or when they were puſhed forward by their neighbours. Many queſtions have been raiſed about the word Cimmerians; as whether they were ſo called from Gomer eldeſt ſon of Japhet, as if they were (1) Gomerians; and whether they were the ſame with the Cimbrians as (2) Strabo, (3) Plutarch, and other Greek writers were of opinion. They were without diſpute ſome of thoſe roving northern people, whoſe firſt migrations were of too early a date, to come within the Sphere of (4) Grecian hiſtory. And as to their name, I think they

(1) Goropius Becanus Antiqu. Antwerp. Lib. IV. p. 374, 375. Camden. Proleg. de Britan. Pezron Antiq. of Nations.

(2) Ἐκπίπτω δ' οἱ Κιμμέριοι μεγάλῃ ποτὲ ἐν τῷ Βοσπόρῳ δυνάμιν ὑπερ καὶ Κιμμέριον Βόσπορος ὠνομάσθη. ἔστι δ' εἰσὶν οἱ τὸν πρὸ μεσόγαιαν οἰκοῦντας ἐν τοῖς δεξιοῖς μέρεσι τοῦ Πόντου μέχει Ιωνίας διαδράμοντες. Strabo Lib. XI. Ὅτι νησιῶται ὄντες καὶ πλάνητες οἱ Κίμβροι, ἐς μέχει δεῦρο πρὸ τῶν Μαιώτην ποιήσαντο στρατείαν· ἀπ' ἐκείνων δ' καὶ ὁ Κιμμέριος κληθεὶη Βόσπορος, οἷον Κίμβρικος, Κιμμερίους τοὺς Κίμβρους ὀνομασάντων τῶν Ἑλλήνων. Idem Lib. 7.

(3) Κιμμερίων μὲν ἐξ ἀρχῆς, τότε δ' Κίμβρων, ἐκ δὲ τόπου πρόσηγορευομένων. Plutarch. in Mario. ΑΒΡΟΙ. — Κίμβροι, ὡς τινές φασι Κιμμερίους. Steph. Byzant. de Urb.

Ὀρθὸν Κιμμερίου κλῆ Βοσπόρου. Dionyſ. Perieg. Ver. 167.

Ταύρῳ, ὑφ' ᾧ κεῖνται οἱ Κίμμεριοι, τὸ Σκυθικὸν ἔθνος. Euſtath. in loc. Cimmerians ſeems to me to be only the older name of the Scythians, and common to all the Northern nations. *Kimmer*, *Kimber*, *Kemper*, and *Kempfer*, may mean only a *Souldier*, or *Man of War*.

(4) That the Greeks had but a very imperfect knowledge of the Northern nations in the time of Herodotus, appears from the fourth book of his hiſtory; the account of them there given being not to be depended upon, nor believed by Herodotus himſelf. Several particulars of his relation are merely poetical fables, ſuch as "The air of the Hyperboreans being darken-"ed with feathers;" which the hiſtorian himſelf could explain by the falling of Snow: "The Gryphons, who guarded the Gold country;" which may have a poetical meaning, not ſo eaſily accounted for as the former: "The "Arimaſpians or people with one eye," which may allude to the Scythian manner of taking aim in ſhooting, by cloſing the other. So ſays Euſtathius. Αἰσχύλος δ' Μονῶπα Στρατὸν [Arimaſpios] ὀνομάζει, διότι τοξικώτατοι ὄντες διαμύουσι τὸ ἕτερον ὀφθαλμὸν, διὰ τὸ πρὸς τὸν βολὸν εὔσκοπον. Comm. in Dion. Perieg. v. 31. Herodotus ſeems to acknowledge that he took his account chiefly from the

may be safely comprehended under the common one of (1) Scythians, given by the ancient Greeks to all the Northern nations in general.

*The Scythian Age.*

History informs us that the (2) Scythians were always reputed a most ancient people; and that they disputed the prize of antiquity with other nations. S. Epiphanius, recounting the several institutions, tenets, and heresies that prevailed in the world, and reducing them to chronological order,

three books of *Arimaspian verses*, written by Aristeas the Proconnesian, who lived several hundreds of years before him, and was older than Homer; and by some thought to have been his master: Strabo calls him a jugler, ἀνὴρ γόης εἴ τις ἄλλος. Lib. XIII. p. 589. be that as it will, he was the first, that we can trace, who gave the Greeks any account of the Northern nations. The Cyclopes of the poets, were of the highest antiquity, as being the Sons of Cœlus and Terra. Vid. Hesiod. Theog. v. 139. And Strabo tells us that Homer took his one-eyed Cyclopes from the Scythian History, and the Arimaspian verses of Aristeas. Τάχα δὲ καὶ τὸν μονομμάτους Κύκλωπας ἐκ τῆς Σκυθικῆς ἱστορίας μετενήνοχε· τοιούτους γάρ τινας τοὺς Ἀριμασπούς φασιν, ὅς ἐν τοῖς Ἀριμασπείοις ἔπεσιν ἐκδέδωκεν Ἀριστέας ὁ Προκοννήσιος. Geogr. Lib. I. pag. 21. This shews from what quarter the oldest fables of the Greeks were derived. I am not ignorant, that Suidas brings Aristeas down to the time of Cyrus and Crœsus; but chuse rather to abide by the authority of Strabo.

(1) Τὴν μὲν προσηγορίαν αὐτῶν ἀμφόρως ἡμῖν οἱ πάλαι σοφοὶ διεπόρησαν· Ὅμηρος μὲν γὰρ Κιμμερίους αὐτοὺς καλεῖ· Ἡρόδοτος δὲ ὁ τὰ Περσικὰ συγγεγραφὼς Σκύθας πολυειδεῖς· ὁ δὲ Χαιρωνεὺς Πλούταρχος Κίμβρους καὶ Τεύτονας. Niceph. Gregoras Hist. Lib. II. de Scythis. Φημὶ γὰρ κατὰ τὴν τῶν ἀρχαίων Ἑλλήνων δόξαν, ὥσπερ τὰ πρὸς Βορρᾶν μέρη τὰ γνώριμα ἑνὶ ὀνόματι Σκύθας ἐκάλουν, ἢ Νόμαδας, ὡς Ὅμηρος, ὕστερον δὲ καὶ τὰ πρὸς ἑσπέραν γνωσθέντων, Κέλτοι καὶ Ἴβηρες, ἢ συμμίκτως Κελτίβηρες καὶ Κελτο-Σκύθαι προσηγορεύοντο, ὑφ' ἓν ὄνομα τῶν καθ' ἑκάστα ἐθνῶν ταπομένων ἀπὸ τὴν ἀγνοιαν. Strabo Lib. I. p. 33. Ἅπαντας μὲν δὴ τοὺς προσβόρρους, κοινῶς οἱ παλαιοὶ τὴν Ἑλλήνων συγγραφεῖς Σκύθας καὶ Κελτο-Σκύθας ἐκάλουν. Idem Lib. XI. p. 507. Timonax an ancient historian, or geographer, reckoned Fifty different nations of Scythia. Τῆς δὲ Σκυθίας ἔθνη πεντήκοντα Τιμώναξ ἀναγράφει ἐν πρώτῳ περὶ Σκυθῶν. Schol. in Apoll. Argonaut. Lib. IV. v. 320.

(2) *Fuere quidem temporibus* [Nini] *antiquiores, Vexores rex Ægypti & Scythiæ rex Tanais.* Justin. Lib. II. *Scytharum gens antiquissima semper habita: quanquam inter Scythas & Ægyptios diu contentio de generis vetustate fuerit* —— Idem ibid.

begins

begins with BARBARISM and (1) SCYTHISM: the former commencing with Adam, and terminating with Noah; the latter beginning from the Deluge, and laſting to the time of Serug great grandfather of Abraham. He likewiſe ſays, that thoſe, who were afterwards called Scythians, were the ſame people, who built the Tower of Babel. This period then from the Deluge to Serug, is properly called the SCYTHIAN AGE; tho', as is uſual in ſuch remote caſes, chronologers may differ about the extent and duration of it.

*The repleniſhing of the earth from Ararat.*

S. Epiphanius could not depart from the Moſaic hiſtory; nor can any Chriſtian deny, that the reparation of mankind began where the Ark reſted. We are told by Moſes, that the Ark landed on Ararat, which has been commonly taken for Armenia, or a mountain in that country; or at leaſt for one of the mountains on Taurus or Caucaſus, between the Caſpian and Euxine Seas. This is an errour as old as the time of Beroſus, and ſupported by (2) Joſephus; therefore we are not to wonder that it is ſtill (3) believed by Mahometans,

(1) Ἕως τούτου ἐμμένει ΣΚΥΘΙΚΗ τις διάδοχη καὶ ἔπίκλησις. Adver. Hær. p. 8. ΣΚΥΘΙΣΜΟΣ γὰρ ἀπὸ τῆς κατακλυσμοῦ ἄρχει τοῦ Πύργου, οὐ τὴν Σερούχ· ἀπὸ οὗ τοῦ Σερούχ ἕως τοῦ Ἀβραὰμ καὶ δεῦρο Ἑλληνισμός. Idem p. 9. Ἀπὸ οὗ τοῦ κλίματος τῆς πρὸς Εὐρώπην εἰς Ἀσίαν κεκλικότες, ἐπονομάσθησαν πάντες ὑπὸ τῶν γόνου ἐπίκλησιν ΣΚΥΘΑΙ, κτίσαι οὗ τὸν Πυργοποιΐαν, καὶ οἰκοδομῆσαι τὴν Βαβυλῶνα. Id. p. 6.

(2) Joſeph. Antiqu. Jud. Lib. I. §. 3. & Lib. XX. §. 2.

(3) Beroſus affirmed that the Ark was in being in his time, on the Gordiæan mountains; and that the people brought away the bitumen or pitch that was upon it, and uſed it by way of amulets. The inhabitants of Georgia ſtill make an advantage of the ſtory, by furniſhing travellers with little pieces of black wood, which, they tell them, are relicks of Noah's Ark. See Olearius's Holſtein Ambaſſadors Travels. Book VII. p. 403. Mr John Struys has given us a view of Ararat, and would perſwade us that he aſcend-

ed

Jews, and Chriſtians. I call it an (1) errour, becauſe a (2) learned modern hath proved, I think beyond contradiction, that Ararat could not be ſituated in Armenia, or on that part of mount Caucaſus. And one obvious reaſon muſt occur to any one, who reads the hiſtory; which ſays "They journeyed from the Eaſt to the plains of Shinar;" whereas Armenia lies to the North-Weſt of Shinar.

*Ararat a mountain in Scythia.*

(3) Some Chriſtian writers, of great fame for learning, and of different perſwaſions in religious points, agree to place the Ark in Scythia, on the mountains called Imaus;

ed five days journey on the mountain; being called by ſome religious to the aſſiſtance of an Hermit, who lived there, and had been as high as the Ark on top, and brought away pieces of it; one of which he gave to Struys as a reward for curing him of a rupture: telling him withal how valuable ſuch a relick would be at Rome, and giving him a Latin certificate of this whole interview; which the reader may find printed in Struys's Voyages. Book III. c. 20. p. 226. Mr Tournefort met with too many difficulties in aſcending, and was forced to return before he got half way: and ſeems to give but little credit to Struys's relation. However the inhabitants aſſured him, that the Ark was ſtill in being, only buried in the Snow. See Tournefort's Voyage to the Levant Vol. III.

(1) *Joſephus de montibus Armeniæ ſatis mirabilia ſcribit, & meminit reliquias Arcæ ſuo tempore ibi inventas. Sed nemo opinor me ideo hæreticum judicabit, ſi de ejus fide alicubi dubitem.* Mart. Luther Enarrat. in Gen. Oper. Tom. IV. p. 105.

(2) Sheringham De Anglorum Gentis Orig. pag. 373, 374, &c.

(3) *Illud magis neceſſarium eſt, ut qui ſint montes Ararat inquiramus. Eſt autem communis ſententia omnium fere quod ſint montes Armeniæ propter maximos montes Aſiæ Caucaſum & Taurum. Sed mihi veriſimilius videtur ſignificari principem omnium montium IMAUM qui dividit Indiam. Ad hunc enim alii magni montes ſunt quaſi verrucæ. Nam quod Arca in ſummo monte quieverit, argumento eſt, quod tribus totis menſibus fere decreverunt aquæ, donec inferiores montes detegerentur, Libanus, Taurus, Caucaſus, qui IMAI tanquam pedes aut radices ſunt, ſicut Alpium quaſi brachia ſunt montes Græciæ, & pertingunt uſque ad noſtram Herciniam ſylvam, mirabilis enim montium quaſi propago apparet diligenter de iis conſideranti.* Mart. Luther. Enarrat. in Geneſin. Pag. 105. v. Witteber. 1580. Op. Tom. VII. *Ararat igitur Taurus erit, qua parte ab Aſia Minore diſcedens ad Imaum uſque pertingit.* Gorop. Becanus. Indo-Scythica. Pag. 479.

ſtretching

ſtretching from North to South, and dividing Tartary, into what Ptolemy calls Scythia within Imaus, and Scythia beyond Imaus. Here too our moſt judicious (1) Sir Walter Raleigh places it, juſt where Taurus, Paropamiſus, or Caucaſus interſects the Imaus, in about thirty five, or thirty ſeven, degrees of north latitude. By this he obviates two objections that might be made to Scythia, viz. The journeying from the Eaſt; and that of Noah's planting the Vine. Again, if we are to ſuppoſe, as the tenour of the hiſtory ſeems to imply, that the Ark reſted on the higheſt ground, and the mountains began firſt to be inhabited; we ſhall find none higher than the Scythian. The Caucaſean mountains, as they are commonly called, between the Caſpian and Euxine, muſt be conſiderably lower than the Riphæan, and other Scythian mountains, from whence the rivers after a long and rapid courſe diſcharge themſelves into thoſe two ſeas. The (2) height of the ground the Scythians urged in their diſpute with the Egyptians, and brought it as the chief argument for the antiquity of their nation; and the Egyptians, or at leaſt other good judges, acquieſced in the proof. The Caucaſean mountains, as they approach to join the Imaus, are known to riſe gradually higher; and (3) Ptolemy obſerves

(1) Hiſtory of the World. Book I. Chap. 7. §. 10.

(2) *Quod ſi omnes quondam terræ ſubmerſæ profundo fuerunt, profecto editiſſimam quamque partem decurrentibus aquis primum detectam; humillimo autem ſolo eandem aquam diutiſſime immoratam: & quanto prior quæque pars terrarum ſiccata ſit, tanto prius animalia generare cœpiſſe. Porro Scythiam adeo editiorem omnibus terris eſſe, ut cuncta flumina ibi nata in Mœotim, tum deinde in Ponticum & Ægyptium mare decurrant. — His igitur argumentis ſuperatis Ægyptiis, antiquiores ſemper Scythæ viſi.* Juſtin Hiſt. Lib. II.

(3) Ὄρη δ' ὀνομάζεται τῆς ἐντὸς Ἰμάου ὄρους Σκυθίας, τά τε ἀνατολικώτερα τῆς Ὑπερβορείων. Geograph. Lib. VI c. 14.

that

that "The mountains of Scythia within Imaus, and those "that lye more eastward of the Hyperboreans, were re- "markable for their height."

*The mountain called the Stone Tower.*

The learned have taken no notice of one particular, which strikes me very much: I mean, The Mountain called, as I suppose from its figure, the (1) *Stone Tower*, mentioned by Ptolemy, where he speaks of Imaus, as lying in thirty three degrees of north latitude. I will not positively affirm, that the Ark rested on this mountain, tho' the thing is not (2) improbable; but the reader perhaps may pardon my curiosity, if I take it to be the very

(1) Καὶ ὁ καλάμωος Λίθινος Πύργος ἐπέχει ῥλε. λγ. Geogr. Lib. VI. c. 12.

(2) All accounts of the great deluge agree in this, "That the Ark, or "Ship, landed on a high mountain:" Nicolas Damascenus, as he is quoted by Josephus, calls this mountain "BARIS near Minyas in Armenia:" but no geographer mentions such a mountain, in his description of that country. The word *Baris* with the Greeks has various significations, and amongst the rest means a Ship, a Tower, or any great edifice. ΒΑΡΙΣ. σημαίνει δὲ τὸν Πύργον ἢ πλοῖον Κλίνλυ, παρὰ τὸ μὴ βίας πολλῆς ἀρηρέναι. ΒΑΡΕΙΣ. Τείχη, Πλοῖα, Στοαὶ, Αὐλαὶ, Πύργοι, Σφαῖραι· τινὲς δὲ λέγουσιν, αἱ μεγάλαι ἢ ὑπόδαθροι πέτεαι. Etym. Magnum. With the Jews it only signified *a Stone Tower*, or *Fortification*. ΒΑΡΙΣ *verbum ὀπτχώ- ειον Palæstinæ, usque hodie Domus ex omni parte concluſæ, & in modum ædificatæ Turrium, ac Mœnium Publicorum,* Βαρεῖς *appellantur*. Hieronym. Epist. Crit. de Nom. Hebr. Thus the fortress adjoining to the Temple, repaired by Herod, and firnamed *Antonia* in honour of M. Antony, was called BARIS, or The Citadel. *It was called* Baris *from* Birah, *which word among the eastern nations signified a Palace, or Royal Castle; and in this sense it is often used in those Scriptures of the Old Testament, which were written after the Babylonish captivity; as in Daniel, Ezra, Chronicles, Nehemiah, and Esther; which shews it to have been borrowed from the Chaldeans, and from them brought into the Hebrew language. The Septuagint often renders it by the word* Baris. *And in this sense it is that this fortress, under the Asmoneans, was called* Baris, *that is the* Birah, *or Royal Palace of the prince.* Prideaux Connection. Par. II. Book V. Of the same Scythian original seem to be the words *Bar* and *Bro* of the Celtes, Burg and Byrg of the Saxons, for a *Fortified Eminence*; and the Πύργος, or *Tower* of the Greeks.

pattern,

pattern, of what the projectors designed to build in the plains of Shinar.

*The meaning of the word Scythians.*

From Scythia then came those swarms of people, which at first stocked all Europe, and in succeeding times depopulated many parts of it. As they were different families, and became in time different states and kingdoms, they must have used different languages, or at least different dialects of the same mother tongue; and this could be no other than the language of (1) *Japhet*. The various names under which they are mentioned in history, were probably taken from their different (2) leaders or heads of families, who often gave names to the countries where they settled; and which again were as often changed by new masters; but that general one of *Scythians*, from their arms, from their strength and skill in managing the Bow; for it seems to mean no more than (3) *Shooters* or *Bowmen*.

(1) The memory of Japhet was preserved among the ancient Greeks, as appears from their *Japetus*, whom they seem to call the Father of Speech and Language. Οὕτως ἀπὸ τ παλαιῶν ΙΑΠΕΤΟΣ μὲν ὠνομάσθη ὁ Λόγος, καθ' ὃν ἡ φωνικὴ ζῶα ἐχρήσατο, ἡ τὸ ὅλον ψόφος ἀποτελέσθη, Ιακετός πς ὤν· οἷα γὰρ ἡ φωνή. Phurnut. De Nat. Deor. pag. 41. Ed. Gale.

(2) Procopius makes the same remark upon the different Goths of his time. Φωνὴ τε αὐτοῖς ἔστι μία Γοτθική· καὶ μοι δοκῶν ἐξ ἑνὸς μὲν ἔτι ἅπαντας τὸ παλαιὸν ἔθνος, ὀνόματος ὃ ὕστερον τῶν ἐκάστοις ἡγησαμένων μεταλαχέσθαι. Bell. Vandal. Lib. I. c. 2. Τοὺς δὲ ἄλλως κοινῶς μὲν Σκύθας ὀνομάζουσιν, ἰδίᾳ δὲ ἑκάστους. Strabo Lib. X. p. 511.

(3) Salmasius forms the Greek word Σκύθαι from Γέται, Γόθοι, Γύθοι, by apposition of the Æolic *Sigma*. De Hellenistica. Pag. 369. But this derivation seems too far strained; it is more easy perhaps to find it in their own languages, as in the Saxon Sċytan and Sceotan. *Sagittare*, To Shoot, whence Sceota *Scots*, the proper name of the Irish, whom Nennius calls in Latin *Scythæ*, the Saxons Sceotan, Scyttan, and Sċyttiȝc, which is likewise *Scythians*. And so the Dutch *Scutten*, the Welch *Yscot*, means both Scots and Scythians. See Camden Proleg. de Scotis. Arngrim Jonas upon the Runic

*Scythians the same with Barbarians.*

That we may enter upon the affairs of Europe where history begins, let it be remembered, that the first inhabitants of Greece were (1) Barbarians; by which word, I imagine, the older Greeks always meant Scythians, it being the common epithet bestowed upon that people; insomuch that the terms *Barbarian* and *Scythian* are in a manner (2) synonymous. In later times, it is true, the

letter ᚦ has this remark. ᚦ *vocatur* YR, *a qua litera quidam putant Yrlandos vocari, quod in eorum lingua, quam aliis sit frequentior. Nec hujus elementi notatio multum abludit,* Yr bender bogie *i. e.* Yr signat Arcum intensum; *quo imprimis utuntur Irlandi.* Worm. Lit. Run. c. 17. p. 101. The first Hercules, out of whom the Greeks have made so many, was renowned for his Bow, and may be allowed to have been a Scythian, since the fable in Herodotus makes him something more, the grandfather of the Scythians. Scythes, from whom the country was denominated, being the youngest of three sons of Hercules, and preferred to reign, for his greater strength in drawing his father's Bow. Herod. Lib. IV. Diodor. Lib. II.

(1) Ἐκαταῖος μὲν ἔν ὁ Μιλήσιος φησὶν, ὅτι πρὸ τῶν Ἑλλήνων ᾤκησε αὐτὴν Βάρβαροι· χρόνῳ δὲ τι καὶ ἡ σύμπασα Ἑλλὰς κατοικία Βαρβάρων ἐπῆρξε τὸ παλαιόν. Strabo Lib. VII. p. 321.

(2) Commentators have been much perplexed about that verse in St Paul's Epistles, Coloss. c. 3. v. 11. Ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, Βάρβαρος Σκύθης, δοῦλος ἐλεύθερος. Where there is an antithesis, seemingly intended to be carried on throughout, but in which the text, as it now stands, is a little defective. The word Σκύθης *Scythian* may possibly be a Gloss crept into the text, inserted at first only to explain the more general word Βάρβαρος *Barbarian*; and perhaps the whole ought to be read, *Where there is neither Gentile or Jew, circumcision or uncircumcision, Greek or Barbarian, bond or free.* Thus I find it in the ancient Syriac version, which, I presume, is much older than any Greek manuscript of the Epistles now extant. The word Ἕλλην misunderstood seems to have given occasion to the corruption. Ἕλληνες, in the Syriac version, is sometimes render'd *Arameans* or *Syrians*, as Acts 20. v. 21. Rom. 10. v. 12. at other times *Gentiles:* by S. Jerom, Beza, and our English translators, it is as often rendered *Greeks*, tho' I think improperly: for when set in opposition to *Jews*, it should naturally mean *Gentiles* or *Idolaters*, such as the Syrians were with respect to Abraham. In the Gospel of S. John c. 12. v. 20. the Syriac renders it *Gentiles*, and with this agrees the Gothic version, which may be older than S. Jerom's, by translating it 𐍆𐌹𐌽𐌳𐍂 *Gentes*,

Greeks, in imitation of the Egyptians, called without distinction all other nations Barbarous; and therefore the Phenicians and Egyptians themselves, who abounded in science, and brought colonies into their country, are nevertheless called Barbarous, upon account of their speech. But these were not the Barbarians, who are (1) said to be older than the Greeks; for there were natives of Greece, long before the arrival of the Phenicians and Egyptians. And who were those natives, but the descendants of the first inhabitants, that is, Scythians or Barbarians? Whose language was likewise the primitive language of the coun-

*Gentes*, and the Saxon Hæðene *Ethnici*. And the Apostle all along seems to have understood it in that sense, as Rom. 1. v. 16. 2. v. 9, 10. 1 Cor. 1. v. 23. unless once where he opposes it to *Barbarians*, as Rom. 1. v. 14. Ἕλλησί τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις, ὀφειλέτης εἰμί· and there it necessarily means *Greeks*. S. Luke the Apostle's colleague is so to be understood, Acts 14. v. 1. 18. v. 4. 19. v. 10. 21. v. 28. as likewise the Fathers and later Christian writers. Οὐ διαφέρει ἐάν τε Νομικὸς ᾖ, ἐάν τε ἙΛΛΗΝ, ἀ γὰρ Ἰουδαίων μόνων, πάντων δὲ ἀνθρώπων ὁ θεὸς Κύριος. Clem. Alexand. Strom. VI. p. 638. Ed. Sylb. Περὶ τὰς ΕΛΛΗΝΩΝ Θεὰς ἀμελέμφοι εὐεισιέν τε ὡς ὁ αὐτοῦ πατὴρ Κωνσάντιος ἐπεστράφεις τὰς ΕΛΛΗΝΩΝ θρησκείας. Socrat. Hist. Eccl. Lib. I. c. 2. And to go no further than S. Epiphanius. ΕΛΛΗΝΙΣΜΟΣ ἀπὸ τῶν χρόνων τοῦ Σερὺχ ἐναρξάμενος· ἀφ' οὗ τοι τῆς Εἰδωλολατρείας. Resp. ad Epist. Acacii. Καὶ ἄρχεται ἐνδένδε ὁ χαρακτὴρ τοῦ Ἰουδαϊσμοῦ μὴ τὸ ΕΛΛΗΝΙΣΜΟΝ. Adv. Hæres. Lib. I. pag. 9. Ἀπὸ δὴ τοῦ Σερὺχ ἕως τοῦ Ἀβραὰμ καὶ δεῦρο ΕΛΛΗΝΙΣΜΟΣ. Id. ibid. Here we see the word Ἑλληνισμὸς, or *Gentilism*, applied to a people who lived at a time when the Greeks were scarce known, or had a name. Now let me suppose that the Text, in conformity to the Syriac version, stood thus in the original: Ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, [Ἕλλην] βάρβαρος, δοῦλος ἐλεύθερος. Here the word is used in both senses, and the proper antithesis likewise preserved, of *Gentile* and *Jew*, *Greek* and *Barbarian:* but a common transcriber, or even S. Jerom himself, might easily take the latter Ἕλλην to be redundant, thinking it equivalent to That which went before, and so wholly omitted it; and then, that the word βάρβαρος might not stand alone without its opposite, took in Σκύθης a gloss, tho' it only signified the same thing. If this is, as it seems to be, a corrupt reading, I know no other way of accounting for it.

(1) Ὅτι δὴ βαρβάρων τινῶν αὐτὰ παρειλήφαμεν· εἰσὶ δὲ ἡμῶν ἀρχαιότεροι βάρβαροι. Plato in Cratylo. Vol. I. p. 425. Ed. Serran.

try, though the Greeks were afterwards ashamed of such an original.

*The Pelasgians were Scythians.*

Here perhaps it may be objected, that the most ancient language of Greece was that of the (1) Pelasgians; a people whose antiquity has made their pedigree so very obscure, that some of the ancients thought, that they sprung from the soil; and (2) modern writers, that they came from Phenicia. The later Greeks were no competent judges in this case; for they knew no more of the first peopling of their country, than we do of ours. And to say that the Pelasgians were Phenicians, is an assertion, without the least proof from ancient history. We are told by (3) Herodotus and (4) Strabo, that the Pelasgians were great wanderers, and that their speech was barbarous; characters suiting with the Scythians, rather than any other people. And for aught that appears to me, the Pelasgians were only a branch of the Northern nations, and the first who grew famous for being a seafaring people, and from thence had their (5) name.

(1) Πελασγοὶ τ' ὠεὶ τ' Ελλάδα δυνασευσάντων ἀρχαιότατοι λέγονται. Strabo Lib. VII. p. 327.

(2) See Mr Jackson's Chronological Antiquities. Vol. 3.

(3) Το μὲ Πελασγικόν το δὲ Ελλωνικὸν ἔθνος· τὸ μὲν ἀδαμῆ κῶ ἐξεχώρησε· τὸ δ' πελυπλάνητον κάρτα. Lib. I. §. 56. Ἦσαν οἱ Πελασγοὶ βάρβαρον γλῶσσαν ἱέντες. §. 57.

(4) Πολυπλάνον δ' ἡ ταχὺ τὸ ἔθνος ὡς ἐπανασάσεις. Geogr. Lib. XIII. p. 621.

(5) ΠΕΛΑΣΓΟΙ from ΠΕΛΑΓΟΣ, *The Sea.* See Bp Cumberland's *Orig. Gentium Antiquiss.* Pag. 295. The radical word is *Peleg* or *Phaleg*, signifying *Division*, the Sea being the great divider of people and countries; especially the Archipelago, or Ægean Sea, where, as I suppose, the word first took its rise. I might, if it was necessary, offer another conjecture, that they were so called from being a Division, or detachment, from the main body of some other nation; and support it by a similar instance. For the Parthians are denominated from the Celtic *Parth*, a part, or *Parthu* to divide, (the Hebrew is *Parad)* being a people by some means or other separated from the Eastern

*The Pelaſgic Greek language.* Hiſtory marks out two very diſtinguiſhable periods of the Greek tongue. The firſt language was the Pelaſgic, which in time grew obſolete, and gave place to the Hellenic; ſo called from Hellen a Scythian prince, ſaid to be the ſon of Deucalion, who reigned in Theſſaly. The Hellenic was again ſubdivided into ſeveral dialects, but not ſo altered as to become different languages. Both Pelaſgic and Hellenic without queſtion came from Scythia, and from one common root originally; and the former flouriſhed in Greece long before the ſettlements of thoſe tranſmarine colonies, under Cecrops, Danaus, Cadmus, and others. Nor was it confined to Greece; but by the Pelaſgians or their anceſtors, was ſpread over Italy, and all parts of Europe: and I take it to be the ſame which antiquaries now agree to call the Celtic. This ſtill continues a living language, and allowing for length of time, and difference of countries, I ſuppoſe, not much different from the old Pelaſgic.

*The Hellenic Greek.* The Hellenic Greek by mixture of people, and by ſtudied refinements, became in time a very mixt, but copious and harmonious language; and by its own merit and the works

Eaſtern Scythians. They are called Παρθυαῖοι and Φυγάδες by Stephanus Byzantinus: And Juſtin ſays, *Scythico ſermone Parthi Exules dicuntur.* Thoſe who can reliſh neither of theſe etymologies, may perhaps find ſatisfaction in the opinion of Bochart and Salmaſius, who derive the Pelaſgians from Peleg or Phaleg himſelf, a deſcendant of Sem, in whoſe time the earth was divided. S. Epiphanius obſerves that Phaleg and his ſon Reu, or Ragau, came into Europe: Φαλὲκ καὶ Ραγαῦ οἵτινες ὅτι τὸ τ Εὐρώπης κλίμα νενευκότες τῷ τῆς Σκυθίας μέρει, καὶ τοῖς αὐτῶν ἔθνεσι προσεκείθησαν. Hence Salmaſius derives the Greeks from Ragau: *Pelaſgos à Phaleg, & Græcos, ſive* Γραίκες, *a Rhagau dictos eſſe, certa fides eſt ex nominis indicio, & re ipſa.* De Helleniſtica, Pag. 342.

of

of many excellent authors, has been preſerved from corruption for many ages; and is likely to continue ſo for ever. But when refined to the utmoſt, it could not otherwiſe happen, but that it muſt retain many words brought in at firſt by Barbarians, as (1) Plato affirms. It is therefore an errour in thoſe learned men, who are fond of deriving all words, and eſpecially the Northern ones, from the Greek; for this is only going ſo far out of the way to prove a point: the Greek being not the (2) parent, but only a ſiſter of the Northern languages; and with as much, if not more, juſtice, may be ſaid to be derived from them. One mark of antiquity yet remains in the Northern languages, which they had in common with the Greek, though it is not to be found in the Roman; and that is the (3) *Dual Number* in Grammar. This, though extinct in Engliſh, is ſtill preſerved in the Saxon, Gothic, Franco-Teutonic, and in the modern Runic, or Icelandic.

*The Celtes or Weſtern Scythians.*

The names for the three diviſions of the old world, Europe, Aſia, and Libya, are not to be found in ſacred writ; nor could the Greek (4) hiſtorians diſcover, how or

(1) In Cratylo. ubi ſupra.

(2) *Licet vero plurimas originationes videar ad fontes Græcos retuliſſe, non tamen hoc ita velim accipi, quaſi linguæ ſuæ partem patres noſtri hauſerint a Græcis; cum veritati magis videatur conſentaneum veterem Græcam Scythicamque, nec non ipſam quoque Gothicam, ex vetere Scythia provenientem, a communi aliqua origine promanaſſe: multique adeo viri longe doctiſſimi illam potius ex hac, quam hanc ex illa deſumptam cenſeant.* Junii Præf. ad Gloſſar. Gothicum.

(3) Vid. Thom. Mareſchall. Not. in Verſion. Gothicam. Pag. 404, 415, 416. Et Cl. Hickeſii Theſ. Ling. Septentr.

(4) Οὐδ' ἔχω συμβαλέσθαι ἐπ' ὁτεῳ, μιῇ ἐούσῃ γῇ, ἀνόματα τριφάσια κεῖται, ἐπωνυμίας ἔχοντα γυναικῶν. — ἢ ἡ Εὐρώπη δὴ εἰ περιέρχυτος δέει γινώσκεται ποῖος ἀδαμᾶν ἀνδρώπων· ἔτε ὁκόθεν τὸ ὄνομα ἔλαβε τοῦτο, ἔτε ὃς πὸς ἦν ὁ δέ[illegible]μος φαίνεται. Herodot. Lib. IV. §. 45.

when

when the began. (1) Ephorus divided the inhabitants by the four cardinal points, allotting the Eaſt to the Indians, the South to the Æthiopians, the Weſt to the Celtes, and the North to the Scythians. (2) S. Epiphanius calls Europe a part of Scythia; and (3) Ptolemy calls it Celtica or Celto-Galatia. The Celtes then, or Weſtern Scythians, were the inhabitants of Europe; the ſame with the (4) Galatæ of the Greeks, and Galli of the Romans; and even theſe (5) Heraclides of Pontus called Hyperboreans; a ſufficient indication of their Northern extraction. But as to the meaning of the word, I think we are ſtill in the dark: for no one can believe, that they deſcended from (6) Celtus ſon of Hercules by Celtina daughter of king Bretannus, or from (7) Celtus ſon of Polyphemus the Cyclops and Galatea; and no deſcendant of Noah has as yet been produced to countenance an etymology. Only (8) Gomer is ſaid to be their founder, as (9) Magog of the northern Scythians. I think it cannot be determined, whether the

(1) Μιμυέι δὲ καὶ Ἔφορος τὴν παλαιὰν πρὸς τὴν Αἰθιοπίας δόξαν, ὃς φησιν ἐν τῷ πρὸς τὴν Εὐρώπης λόγῳ, πρὸς πρὸς τὴν ἀνατολὴν, καὶ τὴν γῆν, τόπων εἰς Τέσσαρα μέρη διηρημένων, τὸ πρὸς τὸν ἀπηλιώτην Ἰνδὸς ἔχειν· πρὸς νότον δὲ Αἰθίοπας· πρὸς δύσιν δὲ Κέλτους· πρὸς βορέαν ἄνεμον Σκύθας. Strabo Lib. I. pag. 34.

(2) Τὸ τῆς Εὐρώπης κλίμα γενευκότες τῷ τῆς Σκυθίας μέρει. S. Epiphan. ubi ſupra pag. 15. Not.

(3) Ἐν μὲ πρὸς Βορρᾶν καὶ Λίβα τὴν ὅλης οἰκουμένης κείμενον, τὸ κατ' τὴν Κελτογαλατίαν ὃ δὴ κοινῶς Εὐρώπην καλοῦμεν. Quadripart. Lib. II. c. 2.

(4) Οὐ δέ ποτε αὐτὸς καλεῖσθαι Γαλάτας ἐξενίκησε. Κελτοὶ γὰρ κατὰ τε σφᾶς τὸ ἀρχαῖον, καὶ παρὰ τοῖς ἄλλοις ὠνομάζοντο. Pauſan. Attic. pag. 6. Ed. Sylb.

(5) Vid. Plutarch. in Camillo.

(6) Vid. Parthen. Nic. Amat. c. 30. Diodor. Lib. V.

(7) Vid. Appian. Bell. Illyric.

(8) Τὸν μὲ γοῦν ὑφ' Ἑλλήνων Γαλάτας καλουμένους, Γαμαρεῖς δὲ λεγομένους, Γόμαρας ἔκπαλ. Joſeph. Antiq. Lib. I.

(9) Μαγώγης δὲ τὸν ὑπ' αὐτοῦ Μαγώγας ὀνομασθέντας ᾤκησε· Σκύθας δὲ ὑπ' αὐτῶν [Græcis] μεταγορευομένους. Idem Antiqu. Lib. I.

Celtæ,

Celtæ, or Celto-Scythæ, were cotemporary with the Cimmerians, or perhaps before them in their migrations; nor whether they were only Cimmerians, who aſſumed that name after their ſettlements in Europe. If they brought it with them from Aſia, they ſhould ſeem to be the firſt, diſtinguiſhed by a proper name, who diſperſed themſelves over theſe Weſtern parts.

*The firſt Gods, or Titans, were Scythians.*

A late learned and ingenious (1) author brings this people originally from the higher Aſia; and has given them a moſt prodigious empire, extending almoſt from one end of Europe to the other, and containing beſides immenſe territories in Aſia and Africa. He with ſome reaſon fixes the centre of this empire in Greece, and the Iſles of the Mediterranean: and further proves, that Uranus or Cœlus, Saturn, and Jupiter, the firſt deities of the Greeks, were no imaginary beings; but the true names of Celtic Emperors, who were likewiſe known by the more general one of Titans. The Titans indeed, in ſtrict propriety of ſpeech, were the offspring of Cœlus and his ſiſter Terra, Titæa Τιτωία, *Tit*, or *Tid*, in Hebrew and Scythian ſignifying *Earth*; whence they are called Γηγενεῖς, *Gigantes*, *Terrigenæ*, or *Sons of the Earth*; and, I ſuppoſe, were what both Greeks and Romans meant by Αὐτόχθονες, *Indigenæ*, and *Aborigines*. Becauſe they had no knowledge of any people before them: and therefore called them the (2) parents of mankind. This opinion has

(1) Dr Pezron. Antiquities of Nations.

(2) Αὐτος καὶ πρεσβέρη Γενέην —— Arati Phœnom. v. 16.
Οἱ δὲ πρεσβέραν ἡλικὴν τὺς Τιτάνας φασίν. Schol. in loc.
Ἐξ ὑμέων γὰρ πᾶσα πέλει ἡλικὰ καὶ κόσμον. Orph. Hymnus in Titanes.

been

been controverted by ſeveral writers, and particularly by a very learned (1) one of our own nation; who ſuppoſes the Titans to have been Phenicians, or Egyptians, the poſterity of Ham, and not of Japhet.

*The Phenician and Egyptian Antiquities.*

The Phenician and Egyptian antiquities have afforded men of more refined imagination, an opportunity of diſplaying abundance of curious knowledge. And yet, at the ſame time a common underſtanding may perceive, that the hiſtorical records of both thoſe ancient nations could go no higher than Uranus, Saturn, and the Titans; whoſe actions are likewiſe the firſt events mentioned in Grecian hiſtory. But when we conſider the turn and humour of thoſe nations; the pride they took in (2) arrogating to their ſeveral countries the origin of human race, as well as of all arts and ſciences; we need not wonder at their claiming the firſt Gods or Heroes, of whom there was any memory, or tradition. I think it cannot be denied, that theſe Gods reigned over all thoſe countries; but it is not certain that they were born in any of them. The Egyptians and Phenicians, it muſt be owned, are not ſo eaſily detected in their pretenſions as the Greeks; who by the many exploits attributed to their ſeveral Gods and Heroes, diſcover, that though they often went by one name, yet they muſt have been different perſons, and lived in very different times; and I

(1) Jackſon's Chronological Antiquities. Vol. 3. pag. 76.

(2) Μήτηρ Αἰγυπτοῦ παλαιοτέρην αἰζηῶν. Apollon. Arg. Lib. 4. v. 268. Vide Sanchoniathon Phœnic. Hiſt. apud Euſeb. Præp. Evang. Lib. I. Diodor. Sic. Hiſt. Lib. I.

believe the oldeſt of them will always be found to have been Barbarians or Scythians.

*The Gods claimed by all nations.*

It is a thing very well deſerving our notice, that ſome of the moſt polite nations in all ages have valued themſelves upon being deſcended from Scythian conquerors. Thus the Indian Moguls at preſent boaſt of their deſcent from Tamerlane: almoſt all the (1) Royal Families of Europe claim kindred with the Goths: and we may ſee by our own (2) hiſtory how careful the Saxon princes were to trace up their ſeveral pedigrees to Woden. The Greeks, Phenicians, and Egyptians, did the ſame thing, only with this difference; They would have it thought, that the Gods were natives of their reſpective countries; and I make no doubt, but each one had as good a right to them as the other. Either therefore they did not (3) know, or were (4) unwilling to tell, from whence the Gods came;

(1) Vide Heilrich Zeellii Genealogiam inſignium Europæ Imperatorum, Regum, Principum, a Gothis deducta. Regiomont. 1563. 8vo.

(2) Annales Saxon. Aſſer Menevenſis. Ingulfus. Florentinus Vigorn. Will. Malmes. &c.

(3) Ἔνθεν δὲ ἐξώιστο ἕκαστος τ' Θεῶν, εἶπε δ' αἰεὶ ἦσαν πάντες, ὁκοῖοί τε τινὲς τὰ εἴδεα, οὐκ ἐπίστατο μέχρι ἧς πρὶν τε ἐς χθὲς, ὡς εἰπεῖν λόγῳ. Herodot. Lib. II. §. 53.

(4) To diſguiſe and conceal the true nature, origin, and hiſtory, of the Gods, ſeems to me to have been the chief deſign of all the Egyptian myſteries, that have made ſo much noiſe in the world; and the Greeks, and other nations copied, and enlarged the plan. Euhemerus the Meſſenian was the firſt, who dared to divulge the ſecret; and taught that the Gods were mortal men deified, Generals, Admirals, and Kings: but he only got the name of Atheiſt for his pains. Εὐημέρῳ τῷ Μεσσηνίῳ φενακισμοῖς παρρησίαν διδόντες, ὃς αὐτὸς ἀνάγραφα συνθεὶς ἀπίστῳ καὶ ἀνυπέρκριτῳ μυθολογίᾳ, πᾶσαν Ἀθεότητα κατασκεδάννυσι τ' οἰκουμένης, τοὺς νομιζομένους Θεοὺς πάντας ὁμαλῶς ἀφανίζων, εἰς ὄνομα Στρατηγῶν καὶ Ναυάρχων καὶ Βασιλέων. Plutarch. de Iſide & Oſiride. Ennius tranſlated the *Sacred Hiſtory* of Euhemerus into Latin, which is now loſt, but quoted by Tully, Varro, Pliny, Joſephus, Lactantius, Minucius Felix, and others.

for

for it was impoſſible that they ſhould be born in ſo many different places.

*Uranus King of the Atlantians.*

But the Greeks, Phenicians, and Egyptians were not the only people, who boaſted that their country was the birth-place of the Gods; for the (1) Atlantians, mentioned by Diodorus, put in the ſame claim; and their account ſeems to me the moſt authentic of any, and that from which the reſt were borrowed. "The Atlantians ſaid, that the "Gods were born among them; and that Uranus their "firſt King had by ſeveral women Fourty Five children, "Eighteen of which were by Titæa, each having his pro-"per name, but from their mother called Titans. — and "that Uranus had almoſt the whole world under his do-"minion, eſpecially the Northern and Weſtern parts." By which laſt words ſhould ſeem to be meant, at leaſt all Europe with northern Aſia; and this includes the Scythians, who were never (2) ſubdued by any other people. If ſo, Uranus was a Scythian prince, and probably a greater potentate, than either Tamerlane, or Gengizchan; tho' by (3) length of time, and the pretenſions of ſo many dif-

(1) Ατλάντειοι —— τὸν δὲ ἡλίον οὐχ' Θεῶν παρ' αὐτοῖς ἡγέσθαι φασὶ —— μυθολογοῦσι δὲ παρ' αὐτοῖς Οὐρανὸν βασιλεῦσαι —— κατακτησάμενον δ' αὐτὸν τὴν οἰκουμένης τὴν πλείστην, καὶ μάλιστα τὰς πρὸς τὴν Εσπέραν καὶ τὴν Ἄρκτον τόπους. —— Οὐρανὸν δὲ μυθολογοῦσι ἡγέσθαι παῖδας ἐκ πλειόνων γυναικῶν πέντε πρὸς τοῖς τεσσαράκοντα· καὶ τούτων ὀκτὼ καὶ δέκα λέγουσιν ἐκ Τιτείας, ὄνομα μὲν ἴδιον ἔχοντας ἑκάστους, κοινῇ δὲ πάντας ἀπὸ τῆς μητρὸς ὀνομαζομένους Τιτᾶνας. Diodor. Lib. III. p. 133.

(2) *Imperium Aſiæ ter quæſivere Scythæ, ipſi perpetuo ab alieno imperio aut intacti, aut invicti manſere.* Juſtin. Hiſt. Lib. II. *Getæ ſunt qui & nunc Gothi, quos Alexander evitandos pronuntiavit, Pyrrhus exhorruit, Cæſar declinavit.* Oroſ. Lib. I. c. 12.

(3) Ὧν τὰ μὲν ὀνόματα σέσωσται, τὰ δὲ ἔργα, ἅμα τῆς πρὸς παραλαμβανόντων φθορᾶς, καὶ τοῦ μήκους τοῦ χρόνου, ἠφανίσθη. Plato in Critia. p. 109. Ed. Serran.

ferent nations, his hiſtory is quite obſcured, and loſt in fable.

*Who the Atlantians were.*

Who theſe Atlantians were, it may be worth while to enquire. The ancient geographers afford us no light in the caſe; and Diodorus does not inform us from whence he had his relation. He took them to be an African people dwelling near mount Atlas; but ſeems to have been deceived by the ſimilitude of names, or by ſome fabulous traditions. He has fortunately told us, that the Amazons were their neighbours; which perhaps induced him to believe, that the oldeſt of that name too were Africans. But if ever there were any ſuch people as the Amazons, from all the accounts that are left, they muſt have been a Northern nation. We hear of them as early as the Titan war, and the ſiege of Troy; and their actions ſeem to be limited to the Northern parts of Aſia and Europe. And Diodorus's own account of his African Amazons, and their wars with the Thracians, is enough to perſwade us that they were Scythians. It might happen, that in ſome particular Scythian ſtates, the ſovereign power ſometimes devolved upon a female; or might be (1) legally lodged in that ſex. But the moſt probable opinion is, that the Amazons were only the wives and daughters of Scythian warriours, who fought as well as their fathers, huſbands and brothers; a cuſtom not extinct even in the

(1) See Sir John Chardin's Travels. Engl. Fol. Lond. 1687. pag. 188. *Primi Mæotidæ* Γυναικοκρατούμενοι, *regna Amazonum.* Pomp. Mela. Lib. I. c. 22. *Suionibus Sitonum gentes continuantur. Cætera ſimiles, uno differunt, quod Fœmina dominatur.* Tacit. de Mor. Germ.

time

time of (1) Mithridates, nor to this day: but that they were a ſeparate ſtate of women, is no better than a fable.

*The Atlantic Iſland, and Sea.*

The Atlantians hiſtory of their king Uranus, has all the appearance of truth, tho' it is ſupported only by fable. (2) Plato has preſerved an old Egyptian rumour concerning the great Atlantic Iſland; by which undoubtedly was meant the country of the Atlantians. He ſays it was as large as Aſia and Libya, whence (3) ſome have imagined that it was the New World, or America; tho' he adds, that it was ſwallowed up in one day by the Ocean, and was never ſince to be found; this indeed looks a little ſuſpicious. Plato took the whole ſtory from the poems of Solon, who learnt it from the Egyptian prieſts. But as the Egyptians were a people of fertile imagination, the (4) authors of Fable; whatever hiſtory the Greeks received from them, was, as I preſume, all perverted in this manner. I can collect no more from this incredible ſtory, than that the Egyptians deſignedly confounded the

(1) After the flight of Mithridates; among the captives, and hoſtages ſent by the Albanians and Iberians to Pompey, there were found a great number of women, who had received as many wounds, as the men. Πολλαὶ δὲ ἐν τε τοῖς ὁμήροις καὶ τοῖς αἰχμαλώτοις εὑρέθησ̣ Γυναῖκες ἃ μείονα τῶ ἀνδρῶν τραύματα ἔχουσαι· καὶ ἐδόκουν Ἀμαζόνες εἶ̣ναι· εἰ τε τὶ ἔθνος ὄ̣ῖν αὐτοῖς γειτονεῦον αἱ Ἀμαζόνες, εἰ τε πνὰς πολεμικὰς ὅλως Γυναῖκας οἱ τῆ δὲ βάρβαροι καλέουσιν Ἀμαζόνας. Appian. Bell. Mithrid. pag. 242. Ed. Steph. Modern travellers, who treat of the countries on the North and Eaſt ſides of the Caſpian ſea, unanimouſly agree that the Tartar women go to war with the men, and armed in the ſame manner. Baſilius Batatzi in his Greek map of the Caſpian ſea, printed at London 1730, ſays he ſaw two warriour virgins of the Caſac country, who had been taken priſoners by the Bucharians, inhumanly put to death in cold blood. Vid. Art. 4.

(2) In his Timæus and Critias.

(3) Mercator, Sanſon, Joh. de Laet. Not. ad Hug. Grot. Orig. Gent. American. p. 70. Horn. Orig. Gent. Americ. Lib. 2. c. 6.

(4) Αλληγορεῖν εὔρημα τῶν Αἰγυπτίων. Tzetzes Allegor.

hiſtory

hiſtory of the Gods; and that this country owed its deſtruction more to their prieſts, than to the encroachments of the Sea. I am therefore of opinion that the Atlantic Iſland, as it is called, was then and ſtill is in being; tho' I cannot entirely agree with the learned (1) Olaus Rudbeck, who from a laudable partiality to his native country, has taken a great deal of pains to prove that Sweden was the place. I ſo far agree with him, That the Atlantians could not be inhabitants of Africa, notwithſtanding the names of the mountain, and of the ſea that waſhes that coaſt; nor yet can I think that they were of Europe; but of Aſia, and far remote from Scandinavia eaſtward. The Atlantic ſea might be denominated from a people, and that people from a man. Atlas is a Northern name; the firſt, of whom we have any knowledge, was the famous Aſtronomer, and (2) general of the Titan army againſt Jupiter; the ſame who is thought to have given name to the mountain. But (3) Apollodorus, correcting thoſe authors who wrote before him concerning the Heſperides, directs us to look for Atlas, not in Libya, but among the Hyperboreans: and (4) others, who place him not ſo far North, allot him a ſeat on mount Caucaſus, with his brother Prometheus. The Atlantides, or Atlantians, were his deſcendants as all (5) authors are agreed;

(1) Vide Atlantica. Par. I. Cap. 7.

(2) *Atlanti autem, qui Dux eorum* [Titanum] *fuit, cœli fornicem ſuper humeros impoſuit, qui adhuc dicitur cœlum ſuſtinere.* Hygin. Fab. CL.

(3) Ταῦτα ᾗ ἦν, ἐχ' ὡς τινες εἶπον, ἐν Λιβύῃ, ἀλλ' ὅπῃ ἡ Ἄτλαντος ἐν Ὑπερβορέοις. Bibl. Lib. II. c. 4. §. 10. p. 117. Ed. Gale.

(4) Ἄτλας γίνεται βασιλεὺς ταξῶτος ἐν τῇ χαλκιμόῃ νιῶ Αρκαδίᾳ· ὤκει ᾗ ταῦ τὸ λεγόμενον Καυκάσιον ὄρος. Dionyſ. Halic. Ant. Rom. Lib. I. p. 49.

(5) Diodorus Siculus, Lib. III. Apollodorus, Lib. III. c. 10.

and

and this was their family name, like that of the Titans. As Atlas was a man of ſcience, and (1) ſaid to be the firſt who made a veſſel, and navigated the Seas; I make no queſtion, that he firſt gave name to the Atlantic Sea; but this name was anciently of more general ſignification than at preſent; meaning the Sea that encompaſſed the whole earth, and was (2) called by the northern people The Ocean; by the ſouthern Aſiatics The Great Sea; and by the Greeks the Atlantic and External Sea; to diſtinguiſh it from the inland ſeas, Caſpian, Euxine and Mediterranean; comprehending all other ſeas however now denominated, Hyperborean, Scythian, German, Britiſh, Indian &c. The name took its riſe in the North or North Eaſt; and I ſuſpect that (3) Pliny's *Mare Amalchium* of Hecatæus, was the True *Mare Atlanticum* of the Titans; and the Sea that firſt began to be ſo called. When all

(1) Ἄτλας ὁ Λίβυς πρῶτος Ναῦν ἐναυπηγήσατο καὶ τὴν θάλασσαν ἔπλευσε. Clem. Alex. Strom. Lib. I.

Ἄτλαντος δυσάτης ὀλοόφρονος ὅστε θαλάσσης
Πάσης βένθεα οἶδεν, ἔχει δὲ τε κίονας αὐτὸς
Μακρὰς, αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν. Homer. Odyſ. A. v. 52.

(2) ΩΚΕΑΝΟΣ. Ὁ ποταμὸς ὁ περιέχων τὴν γῆν. Φαβωρῖνος ἐν τῇ Παντοδαπῇ Ἱστορίαι. Προσαγορεύουσι δὲ τὴν Ἔξω Θάλασσαν ἐκεῖνον μὲν οἱ πολλοὶ τῶν βαρβάρων Ὠκεανόν. Οἱ δὲ τὴν Ἀσίαν οἰκοῦντες Μεγάλην Θάλασσαν. Οἱ δὲ Ἕλληνες Ἀτλαντικὸν Πέλαγος. Stephanus de Urb. *Omnis enim Terra quæ colitur a vobis anguſta verticibus, lateribus latior, quædam eſt inſula circumfuſa illo mari, quod Athlanticum, quod Magnum, quem Oceanum appellatis in terris.* Somn. Scip. apud Macrob. Lib. II. c. 5. Ἡ οἰκουμένη κύκλῳ περιρρεῖται Ὠκεανῷ. Strabo Lib. 2. Ἡ δὲ Μεγάλη Θάλασσα, καὶ τὴν οἰκουμένην περιρρέουσα κοινῷ μὲν ὀνόματι Ὠκεανὸς καλεῖται, κατὰ κλίματα δὲ διαφόρως ἔχει ἐπωνυμίας. Ὁ μὲν γὰρ ὑπὸ τοῖς Ἄρκτοις πᾶς μὲν Ἄρκτος καὶ Βόρειος λέγεται. ἤδη δὲ αὐτῆ τὸ μὲν ἀνατολικώτερον Σκυθικὸς Ὠκεανὸς, τὸ δυτικώτερον Γερμανικός τε καὶ Βρεταννικὸς καλεῖται. Ὁ δὲ αὐτὸς ὅλος σύμπας καὶ Κρόνιον πέλαγος καὶ Πετραῖος, καὶ Νεκρὸς, ἐπωνομάζεται. Agathem. Geogr. Lib. II. p. 244. Ed. Gron.

(3) *Septentrionalis Oceanus, Amalchium eum Hecatæus appellat a Paropamiſo amne, qua Scythiam alluit, quod nomen ejus gentis lingua ſignificat Congelatum.* Plin. Hiſt. Lib. IV. c. 13.

know-

knowledge of the Northern history and geography was lost among the Greeks, and arts and sciences spread more southward; that part only of the great Ocean, measured from the British isles to the Equator, retained the old name of Atlantic. (1)

*Uranus deposed by the Titans.*

The Titans on account of the wrongs done to their mother Titæa, and perhaps to themselves, agreed to (2) depose their father Uranus: which when they had effected, Saturn the (3) youngest, but most cunning, of them all, assumed the empire, upon certain conditions agreed upon between him and his eldest brother Titan. The common (4) tradition is, that Titan bound Saturn by an oath, to destroy all his male issue; that the empire after his decease might return to the race of Titan: whence came the fable of Saturn's devouring his children. But the chief article, as I conjecture, was an equal division of the provinces among them; which not being duly performed, from thence ensued all those Titan wars with the Gods; or with those who took part with Saturn and his son Jupiter.

(1) Here, I cannot but offer a conjecture upon a small reading in Lactantius, relating to the last end of Uranus king of the Atlantians. *Cui igitur sacrificare Jupiter potuit nisi Cœlo avo? quem dicit Euhemerus in Oceano mortuum, & in oppido* Aulatia *sepultum.* De Fals. Relig. Lib. I. §. 11. For *Aulatia*, I would here read *Atlantia*; tho' the situation of the one is no more known, than of the other.

(2) Sanchoniath. Phœnic. Hist. apud Euseb. Apollodor. Lib. I. p. 2. Ed. Gale. Hesiod. Theogonia. v. 164. &c.

(3) Τὸν δ' μετ' ὀπλότατος ἦλθε Κρόνος ἀγκυλομήτης
Δεινότατος παίδων. Hesiod. Theog. v. 137.

(4) Ὅρκῳ δ' αὖτε Κρόνῳ μεγάλῳ Τιτὰν ὀπίθησε,
Μὴ πρέσβ' ἄρσενα, τῷ παίδων ἦῷ, ὡς βασιλεύσῃ
Αὐτός, ὅταν γηρὰς τε Κρόνῳ τῷ μοῖρα πέλητα.
Sibyllin. Orac. Lib. III. p. 227. Ed. Obsop.

Saturn

*Saturn reigned over the Weſtern parts.*

Saturn, who on the diſmembering of the Titan empire, is ſaid to have reigned over the (1) Weſtern parts, ſeems to have taken not only more than his ſhare, but the moſt rich and fruitful countries; ſuch as the continents lying upon the Mediterranean, Syria, Egypt, Greece with the iſles, Italy, Gaul, Spain &c. By this ſituation he had the advantage of Shipping, which perhaps the other Titans wanted, and were not acquainted with, for the art does not appear to have been then long found out; and by this means became more than a match for them.

*The Titans kept poſſeſſion of the Northern.*

The Titans ſeem to have kept poſſeſſion of the (2) Northern parts, and to have made ſeveral attempts to recover the others; and ſometimes not without ſucceſs, as is plainly intimated by the (3) flight of the Gods into Egypt; till after a (4) ten years ſtruggle, or more, they were in the end entirely ſubdued by Jupiter. In the Northern parts therefore, if any where, I think we may expect to find them. The Titans and their offspring are deſcribed as men of gigantic ſtature; and this has always

(1) Φασὶ τ Κρόνον κ τὴν Σικελίαν, κ Λιβύην, ἔτι δὲ τ Ἰταλίαν· καὶ τὸ σύνολον ἐν τοῖς πρὸς ἑσπέραν τόποις συνήσαθαι τὴν βασιλείαν. Diodor. Lib. III. p. 136. Vid. etiam Lib. V.

(2) When the Titans were worſted in the war with the Gods, they retreated to the great and well fortified cave called Cira in the country of the Getes, as is reported by Dion Caſſius. Ἐπὶ τὸ σπήλαιον τὸ Κείριον καλούμενον ἐσφετερίσαντο. [Craſſus] Τοῦτο γὰρ μέγιστον τε ἅμα καὶ ὀχυρώτατον τε ὄντως ὂν, ὡς κ τοὺς Τιτᾶνας ἐς αὐτὸ, μ τὴν πᾶσαν τὴν ἐπὶ τοὺς Θεοὺς δύν σφίσι γνομένην, συγκαταφυγεῖν μυθεύεσθαι. Hiſt. Rom. Lib. 51. p. 530.

(3) Apollodor. Lib. I. c. 6. Ovid. Metamorph. Lib. V. Antoninus Liberalis Metamorph. c. 28.

(4) Σωνεχέως ἐμάχοντο Δέκα πλείους τ' ἐνιαυτούς. Heſiod. Theog. v. 636. Μαχομένων ἐπ' αὐτῶν ἐνιαυτοὺς δέκα. Apollod. Lib. I. c. 6.

been a principal (1) character of the Scythians, whether under the denomination of (2) Celtes, or (3) Cimbrians. The Hyperboreans were of the Titan race, according to the poet (4) Pherenicus: (5) Titan himſelf gave name to the Cimmerian Boſphorus, if we may believe the oldeſt traditions: the Thracians, who were undoubtedly of Scythian extraction, are called by a Thracian, or one who perſonated a Thracian poet, the (6) deſcendants of the Titans: and the ſcene of ſome of the Titan battles was in Thrace. If we deſcend to the Grecian mortal kings, or to thoſe who came after the Gods; we ſhall find that Deucalion, one of the firſt, if not the very firſt, was a Titan king; for he was the ſon of (7) Prometheus a Titan, the ſon of Japetus brother of Saturn; and conſequent-

(1) *Ultra Tanaim amnem colentes Scythas, quorum neminem adeo humilem eſſe, ut humeri ejus non poſſent Macedonis militis verticem æquare.* Quint. Curtius Hiſt. Lib. VII. c. 4.

(2) Εἶσι δ' οἱ Κέλτοι μακρῷ πάντας ὑπερηκόντες μήκει τοὺς ἀνθρώπους. Pauſan. in Phocic. Pag. 647. Ed. Sylb.

(3) Καὶ μάλιστα μὲ εἰκάζοντο [Cimbri] Γερμάνικῳ γένει τὸ καθηκόντων ὀπὶ τὸ βόρειον ὠκεανον ἕνεκα τοῖς μεγέθεσι τῶν σωμάτων. Plutarch. in Mario.

(4) Τοὺς Ὑπερβορέους, τοὺς Τιτανικοὺς γένους Φερένικος φησὶν εἶναι, γεγράφων ὕπως.

Αμφὶ δ' Ὑπερβορέων, οἵτ' ἔχατα ναιετάουσι
Ναῶ ὑπ' Απόλλωνος ἀπείρητοι πολέμοιο.
Τοὺς μὲν ἄρα πρωτέρων ἐξ αἵματος ὑμνίζουσι
Τιτηνίων βλαστόντας, ὑπὸ δρόμον αἰθρήσαντα
Πάσασθαι Βορέαο γόνιλω Αειμακτὸν ἄνακτα. Schol. in Pind. Olymp. III.

(5) —— ΒΟΟΣ ΠΟΡΟΝ ἐξικόμεσθα
Λίμνης, ὅντε μεσηγὺ βοοκλόπος ἔπρεπε TITAN
Ταύρῳ ἐφιζόμενος βειαρῷ πόρον ἔρσε λίμνης. Orph. Argon. v 1054.

(6) Τιτῆνες Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα
Ημετέρων πρόγονοι πατέρων. Orph. Hymn. in Titan.

(7) Ἐν δὲ πυρφόρῳ θεὸς
Τίτην Προμηθεύς. Sophocl. Œdip. Colon.
—— Ἔνθα Προμηθεὺς
Ιαπετονίδης ἀλαὸν τέκε Δευκαλίωνα. Apollon. Arg. Lib. 3.

ly

ly only two generations removed from the true Titans. This vaſt antiquity has render'd his hiſtory as obſcure as that of the Gods, for it has never yet been made clear; the Greeks having perplexed it with another of the ſame name, who muſt have lived long after him. The firſt Deucalion however was a (1) Scythian; and that there were other Titans among the Scythians, will be ſeen hereafter. At preſent our buſineſs with the Titans goes no further than Europe. How largely they were intereſted there, ſufficiently appears from what has been already mentioned of Uranus and Saturn; and is further confirmed by the victories of Jupiter, who ſubdued the Titans from (2) Pallene in Thrace, to (3) Tarteſſus in the fartheſt boundaries of Spain.

*The Titan language univerſal in Europe.*

It is more than probable, that (4) one common language once prevailed over all Europe; nor can any other period be aſſigned for an univerſal language, than this of the Titan empire. The remains of ſuch a language are ſtill found in various parts

(1) Οἱ μὲν ὧν πολλοὶ Δευκαλίωνα τὸν Σκύθεα τὸν ἱερὸν εἰσαῦθις λέγεσι· τοῦτον Δευκαλίωνα ὀπὶ τὸ πολλὸν ὕδωρ ἐγχύθεντο. Lucian de Dea Syria.

(2) Μετὰ δὲ ταῦτα τὸν περὶ τὸν Παλλήνην Γιγάντων ἐλομβρίων τὸν πρὸς τοὺς ἀθανάτους πόλεμον Ἡρακλῆς τοῖς θεοῖς συναγωνισάμενος, καὶ πολλοὺς ἀνελὼν τῆς Γηγενῶν ἀποδοχῆς ἔτυχεν ὑπὸ μεγίστης. Diodor. Lib.V. p.222.

(3) Διὸς μετασήσαντος τὸν πατέρα Κρόνον τῆς βασιλείας, καὶ τὸν τῶν θεῶν ἀρχὸν ἀναλαβόντος, Γίγαντες, οἱ Γῆς παῖδες ἀγανακτήσαντες, ἐν Ταρτησῷ (πόλις δέ ἐστιν αὕτη πρὸς τῷ Ὠκεανῷ) μέγαν κατ' Διὸς πόλεμον παρεσκεύαζον. Ζεὺς δὲ συναντήσας αὐτοῖς, καταγωνίζεται πάντας. Καὶ μετασήσας αὐτοὺς εἰς Ἔρεβος πρὸ παρὰ Κρόνῳ τὸν τούτων βασίλειαν ἀπεδίδωσιν. Didym. Schol. in Iliad. Θ. v.479. *Saltus vero Tartheſiorum, in quibus Titanas bellum adverſus Deos geſſiſſe proditur, incoluere Curetes.* Juſtin. Hiſt. Lib.44. §.4.

(4) *Inachus Oceani filius, ex Archia ſorore ſua procreavit Phoroneum, qui primus mortalium dicitur regnaſſe. Homines ante ſæcula multa ſine oppidis legibuſque vitam exegerunt,* una lingua loquentes, *ſub Jovis imperio.* Hygin. Fab. 143.

of Europe; and thoſe parts are clearly corners, and hiding places, where people having no commerce but with themſelves, it was ſecured from the inroads of later languages. Such are the mountains of Biſcay, the retreat of the old Cantabrian; which is ſtill preſerved entire in ſpight of all the conqueſts that kingdom has undergone from Carthaginians, Romans, Goths, and Moors. The old Gallic gave way to the Teutonic, but is ſtill ſpoken in Armorica, or Baſs Bretany. The Britiſh ſunk under the Roman yoak; and would have been utterly extirpated by the Saxons, had it not taken refuge in Wales and Cornwal; in which laſt place it is now almoſt extinct. The Highlands of Scotland, and the numerous iſles upon that coaſt, are ſo many barriers of this ancient language; and above all Ireland, where it is thought to be preſerved moſt uncorrupt: at leaſt I have reaſon to think, that the (1) Iriſh agrees

(1) The reader I believe will be pleaſed with a curious anecdote, which I ſometime ſince received from a moſt learned and worthy friend, the Reverend Mr John Reynolds Canon of Exeter, and Fellow of Eaton College. *Eaton Jan.* 22. 1755. — "In my middle age, at a particular friend's houſe, "I found a near relation of his, one Mr Hutchins of Frome, juſt come into "England out of Spain from Bilboa, where he had belonged to the Factory "the better part of Twenty years; who among other things told us; That "while he was there, ſometime after the Proteſtants became intire maſters "of Ireland, there came over to Bilboa an Iriſh Roman Catholic prieſt, that "knew neither Engliſh, nor Spaniſh. When the perſon, to whom he was "recommended, being at a loſs what to do, brought him to the Engliſh "Factory; to ſee if any one there underſtood Iriſh, but to no purpoſe: till "ſome Mountain Biſcainers, that uſed Bilboa Market, coming to the houſe "where he lodged, and talking together, were perfectly underſtood by Him: "and on his accoſting them in Iriſh, he was as well underſtood by Them; "to the great ſurprize of all that knew it, as well Spaniards as Engliſh. The "narratour of this fact in his own knowledge, I am ſatisfied, was too ſenſible to be impoſed on himſelf, and too honeſt to impoſe on others; and as "he was no ſcholar, he had no hypotheſis to ſerve. And the matter of fact "itſelf is, as I take it, ſo conſiderable in regard to Britiſh antiquities, that "it

the neareſt with the old Cantabrian. Theſe all differ from each other a little in dialect, but by undeniable marks appear to have ſprung from one common root, and That a ſiſter dialect of the (1) Hebrew. Antiquaries are ſufficiently juſtified in calling theſe dialects Celtic, becauſe they are the firſt known language in Europe or Celtica. Perhaps they may deſerve a much higher title, namely that of the Univerſal Language of the poſtdiluvian world. For, beſides their affinity to the Hebrew, (2) authors find that their remains ſtill exiſt in the moſt diſtant parts of the

"it were pity it ſhould be buried in oblivion; and therefore I am glad of "this opportunity of communicating it to you."—What now muſt we think of a certain great maſter of languages? *Not one ſingle word*, ſays he, *of the Iriſh tongue agrees with the Cantabrian or Biſcaian, which is the true old Spaniſh.* Hiſtory of Druids. Pag. 133. That great genius Mr Edw. Lhuyd, was of a quite different opinion: for he has given us a hundred Iriſh words, that agree with the Biſcayan; and could have added many more, but for want of room. See Arch. Britan. Oxon. 1707. At Y Kymry, or Pref. to the Welſh. *How cautious ſhould we be, of relying too much on the bold aſſertions of Critics or Antiquaries!* Nazarenus. Par. 2. pag. 8.

(1) Vid. D. Joh. Davies Præf. ad Grammat. Cambro-Britan. Lond. 1621. Et ejuſdem Præf. ad Dictionar. Cambro-Britan. Lond. 1632. Rowland Mona Antiq. Reſtaur. Dublin. 1722. Sect. VI. & Pag. 275, 276, 289.

(2) See an *Eſſay on the Antiquities of Britain and Ireland, by the Reverend Mr David Malcolm. Edingb.* 1738. This Eſſay was publiſhed by way of Specimen and Propoſals, in ſeveral detached pieces, or Letters. Having heard nothing of it ſince, I ſuppoſe the author did not meet with proper encouragement, and therefore never compleated his deſign. Mr Malcolm obſerves that the inhabitants of St Kilda, the moſt weſtern Iſle of Scotland, have a dialect near akin to the Chineſe language. From a ſhort vocabulary of Indian words, correſponding with the Highland Scotch, which Mr Wafer has given us in his *Deſcription of the Iſthmus of Darien*, pag. 186, 187, 188, he likewiſe concludes that the Darien language was the ſame as the Celtic. And if we may believe our news writers, who ſeem to deliver it upon good authority; The Soldiers of the Highland Regiment, lately ſent to North America, were received by the Savages as brethren and countrymen, upon account of *Their Garb, Manners, and a ſurprizing agreement in their Speech.*

Old

Old World, from the ſunriſing to the fartheſt Weſt; as alſo in America.

*The Finnic and Lapponian Language.*

We ſaid before, that the Northern and Eaſtern parts of Europe were the firſt that received inhabitants; and therefore if there is any language, now ſubſiſting, more ancient than the Celtic, I think it muſt be that of the Finns and Laplanders; who might be deſcendants of thoſe firſt inhabitants, driven by new colonies to the extremities of that cold climate; for it is not likely that they ſettled there by choice. (1) Some have thought their languages a little different from each other; none have as yet diſcovered any affinity between them and the Celtic; and all agree, that they differ from the Gothic. But if the Finnic abounds with Greek words, as (2) Stiernhelm affirms, I conjecture, that its original was the ſame as the Gothic.

*Jupiter's Victory over the Titans.*

The Titan war has hitherto been treated in the light of fable and allegory, but demands a ſtricter ſcrutiny in this inquiſitive age; as being the moſt ancient, and moſt memorable event in all profane hiſtory. It was the great theme of the firſt European (3) bards, and furniſhed

(1) Vid. Jo. Scheffer. Lapponia Cap. XV.

(2) *In Finnonica incredibile quam multæ voces Græcæ reperiantur. Unde mihi orta ſuſpicio, Gentem Finnonicam ex gente aliqua Græcis coloniis mixta, jam olim multis abhinc ſæculis, originem traxiſſe. Finnonicæ dialecti ſunt Eſthonica & Lapponica.* Præf. in Evang. Septentrion.

(3) Οἶδα ὅτι ὁ πρῶ TITANOMAXIAN ποιήσας εἰτ' Ευμηλός ἐστιν ὁ Κορίνθιος, ἢ Αρκτῖνος. Athenæus. Lib. VII. Arctinus and Eumelus flouriſhed about the beginning of the Olympiads: but there was a much older poet who wrote upon the ſame ſubject, viz. Thamyris the Thracian, mentioned by Homer, Iliad. B. v. 595. ΘΑΜΥΡΙΝ θ' τὸ γένος Θρῆϊκα, εὐφωνότερον καὶ ἐμμελέστερον πάντων τότε ᾄσαι ὡς τ' Μέσσης,

deſigns for the moſt ancient (1) ſculptors and painters of Greece; till it was eclipſed by the war of Troy, and the immortal work of Homer. This war was carried on with vigour on both ſides for many years, and during the conteſt, the Titans had once got Saturn into their power; and detained him till he was (2) reſcued by Jupiter, ſcarce then arrived to man's eſtate.

*Cabiric Myſteries the firſt Idolatry of Greece.*

From this firſt victory of Jupiter, if I am not deceived, aroſe the firſt religious rites of Greece; which were celebrated in ſuch a manner, that

Μάσιος, ἀπ' τὸς ποιητὰς, εἰς ἀγῶνα καταξιῶσαι· ποιποικέναι ἢ τῦτον ἱσορεῖται TITANΩN πρὸς τὸς Θεὸς πόλεμον. Plutarch De Muſica. The oldeſt poets celebrated, and claimed for theirs, by the Greeks, ſuch as Thamyris, Eumolpus, Linus, Orpheus, Muſæus, were all Thracians, who are ſcarce one degree removed from Scythians. There were, I think, later poets of all theſe names, excepting Thamyris only, whom I take to be the moſt ancient. His name ſounds like Scythian; and it is ſaid that he was in ſo great favour with the Scythians, on account of his poetry, as to be choſen their king. Θάμυριν ὃς ἠξίωσας ὅπῃ τοσῦτον ἦκε κιθαρωδίας, ὡς ἢ Βασιλέα σφῶν, καίπερ ἐπήλυτον ὄντα, Σκύθας ποιήσασθαι. Conon. Narr. VII. Had the work of this *Sweet Singer* been preſerved to our times, it would certainly have given us a clearer light into Mythologic hiſtory, and a juſter notion of the firſt Greek poetry. And perhaps would have diſcovered, that Homer was not ſo great an original, as he is commonly taken to be. For Thamyris's Ten Years Wars of the Titans, might poſſibly be the Archetype of the war of Troy: and he himſelf, under the character of a blind bard, the very original picture of Homer. The Titanomachia likewiſe of Eumelus or Arctinus might be only a new edition of Thamyris in more modern Greek.

(1) *Ejuſdem clypei concava parte* (cœlavit Phidias) *Deorum & Gigantum dimicationem.* Plin. Hiſt. Lib. 36. c. 5. Ἀρχτέκτονα μὲ δὴ γλυφῆς τ' Νικῆ [Junonis] λέγυσιν Ευπόλεμον Αργεῖον, ὁπόσα ἢ ὑπὲρ τὸς κίονας εἴργασμένα τὰ μὲ ἐς τὴν Διὸς γίνεσιν καὶ Θεῶν ἢ Γιγάντων μάχην ἔχει. Pauſan. Corinth. p. 114. Ed. Sylb.

(2) This particular is preſerved by Lactantius from Euhemerus's hiſtory now loſt. *Reliqua hiſtoria ſic contexitur: Jovem adultum, cum audiviſſet Patrem atque Matrem cuſtodiis circumſeptos, atque in vincula conjectos, veniſſe cum magna Cretenſium multitudine; Titanumque & filios ejus pugnando viciſſe: parentes vinculis exemiſſe: Patri regnum reddidiſſe: atque ita in Cretam remeaſſe.* De Falſa Rel. Lib. I.

the

the Greeks themſelves ſcarce knew to what gods their worſhip was directed. Their proper names were concealed under the general one of CABIRI, and the rites were called the Cabiric Myſteries, inſtituted at firſt by the Pelaſgians in (1) Samothrace, from thence transferred to other (2) Iſlands, Lemnus, Imbrus, Rhodes and Crete; and carried by (3) Dardanus to mount Ida in Phrygia. Some (4) authors have endeavoured to prove that the Cabiric rites came originally from Phenicia; but after all the pains taken in this matter, I ſee no reaſon to think, that the Phenicians knew any thing at all of theſe myſteries, till they came with Cadmus into Greece. Cadmus was one of the firſt ſtrangers initiated into the myſteries; natives of Greece, or Samothrace only, having been admitted before that time. This favour was indulged to him, upon his marrying the princeſs Hermione, or Harmonia, ſiſter of (5) Jaſion and Dardanus; and the rites ſeem to

(1) Ὅσις δὲ τὰ Καβείρων ὄργια μεμύηται, τὰ Σαμοθρήϊκες ὀπτελέουσι, παραλαβόντες παρὰ Πελασγῶν. Herod. Hiſt. Lib. 2. Τῷ Σαμοθρηϊκίῳ οἴκιον ἐστὶ τέρεν Πέλασγοι, ἀφ' ὧν τῶν Σαμοθρήϊκες τὰ ὄργια παραλαμβάνουσι. Idem cap. 51.

(2) *Prætereo Samothraciam, eaque*
*Quæ Lemni*
*Nocturno aditu occulta coluntur.* Cicero de Nat. Deorum Lib. I.

ΚΑΒΕΙΡΟΙ· Καρκίνοι, φάνυ δὲ πιμῶνται ἔτοι ἐν Λήμνῳ ὡς Θεοί. Heſychius. ΙΜΒΡΟΣ· νῆσος ὑπὸ Θρᾴκης ἱερὰ Καβείρων. Stephanus Byzant. de Urb. Μάλιστα ἐν Ἰμβρῳ τοὺς Καβείρους τιμῶσι. Strabo Lib. X.

(3) Δάρδανος, ἐκ Σαμοθρᾴκης ἐλθὼν, ὤκησεν ἐν τῇ ὑπωρείᾳ τὴν Ἴδης τὴν πόλιν Δαρδανίαν καλέσας, καὶ ἐδίδαξε τοὺς Τρῶας τὰ ἐν Σαμοθρᾴκῃ μυστήρια. Strabo Lib. X.

(4) Vid. Bochart Canaan Lib. I. c. 15. Cumberland Orig. Gent. Ant. De Cabiris. Sir Iſaac Newton's Chronology, &c.

(5) Τὸν Δία βουληθέντα καὶ τὴν ἑτέρων τῶν ἡρῶν [Ἰασίωνα] πρῶτος τυχεῖν, παραδεῖξαι αὐτῷ τὴν περὶ μυστηρίων τελετὴν, πάλαι μὲν ὖσαν ἐν τῇ νήσῳ, τότε δὲ πῶς ἀφανισθεῖσαν, ὧν ὁ δῆμος ἀκοῦσαι πλὴν τῆς μεμνημένων. Δοκεῖ δὲ πρῶτος ξένους μυῆσαι, καὶ τελετὴν ἀφ' ἧς τότε ἔνδοξον ποιῆσαι. Μετὰ ταῦτα Κάδμον τὴν Ἁρμονίαν ζήτησιν τὴν Εὐρώπης ἀφικέσθαι πρὸς αὐτὸν [Σαμοθρᾶκας] καὶ τὴν τελετὴν μεταλάβοντα γῆμαι τὸν ἀδελφὸν Ἰασίονος Ἁρμονίαν. Diodor. Lib. V. p. 223.

have

have been given in dowry with her. The ſtory is very particular, and a ſort of key to fabulous hiſtory.

*The marriage of Cadmus and Hermione.*

"Jaſion, ſon of Jupiter and "Electra, was prince of Samos, "and High Prieſt of the Cabiric "myſteries: and this marriage of Cadmus and Hermione "was the firſt that was ſolemnized in the preſence of the "Gods; each according to cuſtom making their preſents "to the bride. (1) Ceres, who was in love with Jaſion, "gave Corn; Mercury an Harp; Minerva the celebrated "Necklace, Veil, and Pipes; Electra ſhewed them the my-"ſteries of Magna Mater; Apollo played upon his Harp; "the Muſes on their wind inſtruments; and the reſt of "the Gods with joint acclamations encreaſed the ſolemni-"ty of the nuptials." What is here reported of the Gods may be true in every particular; admitting only the Cabiric Prieſts and Prieſteſſes to be their proxies. Here we diſcover the original fraud of impoſing the prieſts upon us, inſtead of the Gods whom they repreſented: and learn, without a fiction, to account for the birth of Bacchus the ſon of Semele, and for the (2) reſentment which her father Cadmus expreſſed upon the occaſion.

(1) Τὸν δὲ γάμον τοῦτον πρῶτον δαῖσαι θεὸς, καὶ Δήμητραν μὲν Ιασίονος ἐργαθεῖσαν τὸ καρπὸν τοῦ σίτου δωρήσασθαι· Ἑρμεῖαν δὲ λύραν· Ἀθηναῖαν δὲ τὸ ἀμφιβεβηκὸς ὄρμον, καὶ πέπλον καὶ αὐλούς· Ηλέκτραν δὲ τὰ τῆς Μεγάλης καλουμένης Μητρὸς τῶν θεῶν ἱερὰ, μετὰ κυμβάλων καὶ τυμπάνων, καὶ ὀργιάζοντων· καὶ Απόλλωνα μὲν κιθαρίσαι· Τὰς δὲ Μούσας αὐλῆσαι· τοὺς δ' ἄλλους Θεοὺς συμευφημήσαντας αὐξῆσαι τὸν γάμον. Diodor. Ibid.

(2) Οἱ δὲ ἄνθρωποι [Braſiæ] λέγουσιν ἐνταῦθα ἐλθόντα ὁμολογοῦντα Ἑλλήνων· ὡς Σεμέλη τέκοι τὸν παῖδα ἐκ Διὸς, καὶ ὑπὸ τοῦ Κάδμου φερόμενα ἐς λάρνακα αὐτὴ καὶ Διόνυσος ἐμβληθείη. Pauſan. Lacon. Lib. 3. p. 209.

*Cadmus's Cabiri in Bœotia.*

Cadmus thus inveſted with the myſteries, (1) eſtabliſhed a Tribe, or College, of prieſts in Bœotia, from whom deſcended the Gephyreans; and from the time of Jaſion the rites grew common, and were diſperſed by the Pelaſgians over all Europe, as well as Aſia, the genuine inſtitution being ſtill kept up in Samothrace. I muſt here obſerve, that Cadmus tho' called a king's ſon, ſeems to have been no better than an outlaw, and an apoſtate from the religion of his country: and what that country was, it is uncertain. By fortifying the citadel of Thebes, and by being maſter of the Cabiric myſteries, he intended no doubt to perpetuate his name, and to found a powerful ſtate. But after reigning ſome time, he was forced to leave his kingdom, and probably died a violent death: himſelf with Harmonia being (2) reported to be turned into ſerpents.

*The meaning of the word Cabiri.*

The Scythian or Pelaſgic language, merely from its antiquity, when dialects were few, and more homogeneous, could be but little different from the Hebrew; and therefore learned men have very properly ſought for the original of the word CABIRI in the Hebrew. Scaliger, Selden, Voſſius, Bochart, and others derive it from CABAR,

(1) Πόλιν γάρ ποτε ἐν τούτῳ φασὶν εἶδ, ἢ ἄνδρας ὀνομαζομένους ΚΑΒΕΙΡΟΥΣ — Δήμητρα γὲν ΚΑΒΕΙΡΑΙΟΙΣ δῶρόν ἐστιν ἡ τελετή. Pauſan. Bœotic. p. 579. Thoſe Bœotians whom Pauſanias here calls *Cabiri* and *Cabireans*; Herodotus called *Gephyreans*, Γεφυραίους, and ſays they were deſcended from the Phenicians who came with Cadmus; that is, from the Cabiri, or Cadmus's prieſts of the myſteries. Οἳ δὴ ΓΕΦΥΡΑΙΟΙ — ὡς δὲ ἐγὼ ἀναπυνθανόμενος εὑρίσκω, ἦσαν Φοίνικες τῶν σὺν Κάδμῳ ἀπικομένων. Herodot. Lib.V. §. 57.

(2) Hygini Fab.VI. Ovid. Metam. Lib. IV.

*Cabarim,*

*Cabarim*, i. e. *Dii Magni*, or *Potentes*, Μεγάλοι καὶ δυνατοι as they are ſometimes called by the Greeks: Reland more luckily from (1) CHABAR *Chabarim*, i. e. *Dii Socii*, *Juncti*, becauſe they are always mentioned in the plural number. But he ſeems not to have entered into the full ſenſe of the word, which ought to be rendered *Dii Conſociati*, *Conjurati*, or the *Allied Gods*. Eratoſthenes, as we learn from the (2) ſcholiaſt on Aratus, ſpeaking of the Altar, or Conſtellation in the Southern hemiſphere, ſaid "It was "That upon which the Gods took the oath of confedera-"cy, when Jupiter levied war againſt the Titans." Theſe Gods I take to be the perſons meant by CABIRI, who after the victory might juſtly be ſtiled *Great* and *Powerful*; or *The Gods*, by way of eminence. The firſt beginning of the rites ſeems to have been only a ſort of Triumph, a feſtival in memory of the victory, and inauguration of Jupiter; which as Idolatry grew up was made to ſerve the purpoſes of religion; and being diſperſed over diffe-

(1) *Sic ut meo judicio* Dii Cabiri *idem ſonet*, *quod* Dii Socii, *vel* Conjuncti. Miſcell. Par. I. de Diis Cabiris. pag. 196. *Quod ſi quis etymon Cabirorum tale quod commune eſſe poteſt quatuor illis Diis Inferis & duobus Dioſcuris habere vult*, *meo judicio aptius non inveniet*, *quam* CHABARIM, *i. e.* Socii, Juncti. Idem. pag. 198. Our own language, which ſtill retains great marks of antiquity, will afford us a word, not yet quite diſuſed, of the ſame ſound and meaning, and evidently a relick of the Pelaſgic; viz. **Gaffer** or *Fellow*, from the Saxon Ȝeferla *Socius*, and that from the Hebrew *Chabar*, or *Chavar*, by an uſual change of the labial letter. Of the ſame root are the Corniſh KYVED, and the Welch CYFFAL, i. e. *Socius*, *Conjux*, *Amicus*, *Compar*. Vid. Davies Dictionar. Cambrobrit. By the ſame change of the labials comes **Gammer**, or *She-Fellow*, from the Celtic *Cymmar*, i. e. *Conjux*, *Socius*, *Sodalis*. Idem.

(2) —— Αγχι νότιο ΘΥΤΗΡΙΟΝ ἀωρεῖται. Arati Phænom. v. 402.

Τὸ δὲ Θυτήριον λιβανώτιδι ὁμοιόν ἐστιν, ᾧ φασι τοὺς Θεοὺς χρήσασθαι, ὅτι τοὺς Τιτᾶνας κατηγωνίσαντο· Ἐρατοσθένης δέ φησιν, τοῦτο τὸ Θυτήριον εἶναι ἐφ' ᾧ τὸ πρῶτον οἱ Θεοὶ συνωμοσίαν ἐποιήσαντο, ὅτε ὁ Διὸς τοὺς Τιτᾶνας ἐπολέμουν ὁ Ζεύς, Κυκλώπων κατασκευασάντων. Schol. in locum.

rent countries, received new forms in compliance with the cuſtoms of different people; and this has occaſioned that confuſion in the accounts given of them by the ancients: only one primitive mark, I think, they always retained, by (1) concealing the proper names of the Gods. As their names were unknown, their (2) number muſt be ſo too;

(1) Νῆσος ὁμῶς κεχάρητο, ἢ οἱ λάθον ὄργια κεῖνα
Δαίμονες ἐνναέται, τὰ μὲ ἃ θέμις ἄμμιν ἀείδειν. Apollon. Arg. Lib. I. v. 921.

(2) Strabo in his tenth book has collected the various reports of the Cabiri; I will here give the reader at length the different opinions of the ancients concerning their number.

TWO. The Dioſcuri, or Caſtor and Pollux, are often called Cabiri, in a peculiar manner, and as if there were no other; though it is well known that the Cabiric rites were in being many ages before their time. *Varro & alii complures MAGNOS DEOS affirmant ſimulacra duo virilia Caſtoris & Pollucis, in Samothracia ante portum ſita, quibus naufragio liberati vota ſolvebant.* Servius ad Æn. III. v. 12. They were the ſons of Jupiter, Youths, and inſeparable companions, and ſo far Dioſcuri, Curetes, and Cabiri; but all the right they had to be called DII MAGNI, came from their being initiated, with other Argonauts, into the Myſteries: and from hence they became the tutelar Gods of Sailors.

Others who reckoned only Two, choſe Neptune and Apollo, who were true, but not the only, Cabiri. *Quos tamen Penates alii Apollinem & Neptunum volunt.* Servius in Æn. II. v. 325. Others the elder Jupiter, and the younger Bacchus. Οἱ δὲ δύο εἶναι Καβείρους· πρεσβύτερον μὲ Δία· νεώτερον δὲ Διόνυσον. Etym. Magnum. Nonnus in his Dionyſiacs makes them to be Two, the Sons of Vulcan.

Θρηικίης δὲ Σάμοιο πνειοδενέες πολῖται
Δημιάδος δύο Παῖδες ἐβακχεύοντο Καβείροι. Lib. XXIX. v. 193.

He gave us their names before viz. Alcon & Eurymedon. Lib. XIV. v. 22.

THREE Cabiri only among the Etruſcans, according to Servius. *Apud Tuſcos Cabiros eſſe Deos Penates, eoſque Cererem, Palem & Fortunam vocari ab illis.* Ad Æn. II. v. 325.

FOUR according to the Scholiaſt on Apollonius. Μυῶνται ἐν τῇ Σαμοθράκῃ τοῖς Καβείροις, ὧν Μνασέας φησὶ καὶ τὰ ὀνόματα. Τέσσαρες δὲ εἰσι ἃ ἀειδμόν· Αξίερος, Αξιόκερσα, Αξιόκερσος. Αξίερος μὲ ἔστιν ὁ Δημήτης· Αξιόκερσα δὲ ἡ Περσεφόνη· Αξιόκερσος δὲ ὁ Ἅιδης· ὁ δὲ τρισπάδωρος Κασμίλος Ἑρμῆς ἔστιν· ὡς ἱστορεῖ Διονυσόδωρος. Schol. in Argon. Lib. I. v. 917. Authors lay great ſtreſs upon this paſſage, as though it made the caſe quite clear; and have taken the pains to explain the words Axieros, Axiokerſos, Axiokerſa, Caſmilus, from the Hebrew. See Bochart Canaan.

Lib.

however ſome authors have reckoned them only Two, others Three, Four, Six, Eight, Nine, Ten, Eleven; but

Lib. I. c. 12. But it appears to me in another light; for all that I conclude from hence is, that Mnaſeas and Dionyſiodorus were no initiated perſons, and knew little of the myſteries: but from the ſecrecy, with which they were performed, judged them to belong to the infernal deities; for whom they likewiſe coined thoſe hard names.

SIX. Strabo from Pherecydes reckoned Three Males and Three Females, the ſons and daughters of Vulcan and the nymph Cabira. Ἐκ δὲ Καβείρης τῆς Πρωτέως, καὶ Ἡφαίστου, Καβείροις τρεῖς, καὶ νύμφας Τρεῖς Καβειρίδας. Geogr. Lib. X. p. 473.

EIGHT. The Phenician Hiſtory calls the Cabiri the ſons of Sydec, Æſculapius and ſeven others, whoſe names are unknown. Οἱ ἑπτὰ Συδὲκ παῖδες Καβείροι, ᾧ ὄγδοος αὐτῶν ἀδελφὸς Ασκληπιός. Vid. Euſeb. Præp. Evang. Lib. I. c. 10.

NINE. Pherecydes reckoned Nine Corybantes, by which are to be underſtood Cabiri, the ſons of Apollo and Rhytia. Φερεκύδης δ' ἐξ Απόλλωνος καὶ Ρυτίας Κορύβαντας Ἐννέα, οἰκῆται δ' αὐτὸς ἐν Σαμοθράκῃ. Strabo Lib. X. p. 473. The Telchines of Rhodes, the ſame with the Corybantes, who accompanied Rhea into Crete, and nurſed Jupiter there, were likewiſe Nine in Number, and called Curetes. Οἱ δὴ Τελχῖνων ἐν Ρόδῳ Ἐννέα ὄντων, τὸν Ρέᾳ συνακολουθήσαντας εἰς Κρήτην, καὶ τὸν Δία κουροτροφήσαντας, Κουρῆτας ὀνομασθῆναι. Strabo Lib. X. p. 472. Diodorus reckons Nine Curetes in Crete. Lib. V.

TEN. The Idæi Dactyli who found out iron and wrought it, are likewiſe Cabiri, and were Ten according to Strabo, five males and five females, called Dactyli from the number of fingers on the hands. Σοφοκλῆς δ' οἴεται, Πέντε τοὺς πρώτους ἄρσενας ἡμέρᾳ· οἳ σίδηρόν τε ἐξεῦρον καὶ εἰργάσαντο πρῶτοι, καὶ ἄλλα πολλὰ πρὸς τὸν βίον χρησίμων· Πέντε δὲ καὶ ἀδελφὰς τούτων. Απὸ δὲ τοῦ ἀριθμοῦ Δακτύλοις κληθῆναι. Strabo Lib. X. p. 473. Ἰδαῖοι Δάκτυλοι· οἱ δὲ Δέκα ὑπάρχοντας, τυχεῖν ταύτης τῆς προσηγορίας, τοῖς ἐν ταῖς χερσὶ Δακτύλοις ὄντας ἰσαρίθμους. Diodor. Lib. V. p. 333.

ELEVEN. This number we find in the Scholiaſt on Apollonius, and here he comes neareſt to the truth.

Δάκτυλοι Ἰδαῖοι Κρητάεες. Argonaut. Lib. I. v. 1129.

Ἓξ καὶ Πέντε φασὶ τούτους εἶναι· δεξιοὺς μὲν Ἄρσενας, ἀριστερὰς δὲ τὰς Θηλείας. *Sex & quinque aiunt hos eſſe, propitios quidem Mares, ſiniſtras vero Fœminas.* Schol. in loc. The Scholiaſt here confounds the Prieſts with the Gods; but diſtinguiſhes the Sexes; by Ἓξ καὶ Πέντε he ſeems to mean ſix Females and Five Males, Jupiter making the Twelfth. Unleſs he confounded the Dactyli with the Titans of Crete, who according to Diodorus were Six Males and Five Females. Diod. Lib. V.

TWELVE. This I ſhall prove to be the true number; and to prepare the reader for it, ſhall only mention here the number of the SALII inſtituted by Numa, who, as we ſhall ſhew, were of the Cabiric order. ΣΑΛΙΟΙ ἓξ αὐτὸς ὁ

Νομᾶς

I believe the compleat number will be found to be Twelve, including Jupiter their chief.

*Dii Consentes the same as Cabiri.*

The religion of Rome was derived from the Sabines and Etruscans, who were Colonies of the Pelasgians; and therefore the Roman rites may serve as a comment to explain the dark mysteries of the Greeks. The Romans had an old order of deities, whose names religion forbad them to divulge, no less than the Greeks; they were called (1) DII CONSI, or CONSENTES, a sort of Tutelary Gods, who presided not only over the state, but over each particular family; when they were called (2) LARES and PENATES. The CONSENTES are stiled *Jovis Consiliarii, Senatores Deorum, Jovis Collegæ, Penates Tonantis ipsius*; and from that circumstance of concealing their proper names, I think, could be no other than the Samothracian Gods CABIRI, or *Jupiter's Allies.*

Νομᾶς ἀπέδειξεν, ἐκ τ̃ Πατρικίων ΔΩΔΕΚΑ τὸς εὐπρεπεστάτος ὁπλεξάμενος ΝΕΟΥΣ. Dion. Halic. Ant. Rom. Lib. II. p. 129.

And now the reader, I believe, will agree with me; that the several authors of these different accounts would have come off much better, if they had frankly owned their ignorance; or at least excused it, as others have done, under the sanction, and ineffability, of the mysteries. Οἵτινες δὲ εἰσὶν οἱ Κάβειροι, καὶ ὁποῖά ἐστιν αὐτοῖς καὶ Δημητρὶ τὰ δρώμενα, σιωπῶ· ἀγόνῳ γὰρ ἐστὶν αὐτῶν συγγνώμη πρὸς ἀνδρῶν φιλικόων ἔχω μοι. Pausan. Bœotic. p. 578. Ed. Sylb.

(1) Their gilt statues were remaining in the Forum at the time when Varro wrote: *Et quoniam, ut aiunt, Dei facientes adjuvant, invocabo eos: nec, ut Homerus & Ennius, Musas, sed Duodecim DEOS CONSENTIS; Neque tamen eos urbanos, quorum imagines ad forum auratæ stant, Sex mares & fœminæ totidem.* Varro de Re Rustica. Lib. I. c. 1.

(2) *Curetes Græce sunt appellati, alii Corybantes dicuntur, hi autem LARES appellantur.* Hygin. Fab. 139. *Cassius Hemina dicit Samothraces Deos, eosdemque Romanorum PENATES, dici* Θεὸς μεγάλους, Θεὸς χθονίους, Θεὸς δυνατούς. Macrob. Saturn. Lib. 3. c. 4. *Apud Tuscos Cabiros esse Deos Penates.* Servius in Æn. Lib. II. v. 325.

This

*Penates, Conſentes, and Cabiri, all the ſame Gods.*

This being a matter that is left undetermined by the ancients, nor was ever thoroughly diſcuſſed by the moderns; the reader muſt excuſe me, if I am more than uſually prolix upon this article. I ſhall firſt obſerve that the name, and ſituation of the (1) iſland, in which the Pelaſgians founded the Cabiric rites, ſhew that the Pelaſgians were ſeafaring Thracians: and the Thracians at firſt were no more than Scythians. The reign of Jaſion in Samothrace was a moſt remarkable Epoch, in the hiſtory of the Cabiric rites. He is ſaid to be, "The firſt who initiated ſtrangers;" which denotes, that the myſteries in his time began to be communicated to other nations; as appears by Cadmus's ſetting them up in Bœotia. And Jaſion probably reaped great advantage by this kind of traffick. The *Lares* and *Penates* were the gods of Troy that Æneas brought with him into Italy: but then we are to remember that Dardanus the founder of Troy, was brother of Jaſion, and without doubt conveyed the Samothracian myſteries to Phrygia; as the Pelaſgic Greeks did to Italy. The Roman religion was eſtabliſhed by Numa a Sabine, who perhaps had never heard of Æneas; and yet his gods might be the ſame with the Trojan, the thing being ſo eaſily accounted for. *Lares* and *Penates* ſeem to be Phrygian names anſwering to the word CABIRI: for it is (2) abſurd to give them a Latin

(1) *Threiciamque Samon quæ nunc Samothracia fertur.* Æn. VII. v. 208.

(2) LAR is an Etruſcan word ſignifying *Prince*, and in the plural may be applicable to the Gods; but I think can have no place here, becauſe its oblique caſes are *Lartis*, *Lartem* &c. PENATES has various derivations; the reader may chooſe which he likes beſt; but I believe would be as well pleaſed with none at all. *Nec longe abſunt ab hac vi* Dii Penates: *a* Penu *ductо nomine*;

original. (1) Nigidius Figulus very properly put the queſtion, "Whether Apollo and Neptune, who built the walls "of Troy, were not the *Penates* brought into Italy by Æ- "neas?" But Varro, the moſt learned of the Romans, without particularizing their names, came much nearer to the mark; when he affirmed, that (2) "Dardanus car- "ried the gods *Penates* from Samothrace to Troy, and "Æneas brought them from Troy to Italy." Varro, I am perſwaded, (3) knew the whole ſecret, but durſt not diſ-

*nomine*; *(eſt enim omne quo veſcuntur homines* Penu*) ſive ab eo quod* Penitus *inſident*; *ex quo etiam* Penetrales *a poetis vocantur.* Cicero De Nat. Deor. Lib. 2. c. 27. *Qui diligentius eruunt veritatem* Penates *eſſe dixerunt, per quos* Penitus *ſpiramus.* Macrob. Saturn. Lib. 3. c. 4. Penates, *quod penes nos nati.* Aul. Gellius & Macrobius.

(1) *Nigidius enim de Diis libro nono decimo requirit, num Dii Penates ſint Trojanorum Apollo & Neptunus, qui muros iis feciſſe dicuntur; & num eos in Italiam Æneas advexerit. Cornelius quoque Labeo de Diis Penatibus eadem exiſtimat.* Macrob. Sat. Lib. 3. c. 4.

(2) *Varro Humanarum ſecundo Dardanum refert Deos Penates ex Samothrace in Phrygiam, & Æneam ex Troja in Italiam detuliſſe. Qui ſint autem Dii Penates in libro quidem memorato Varro non exprimit.* Macrob. ibid.

(3) I am confirmed in my ſuſpicion by a paſſage in his Fourth book *De Ling. Lat.* where he ſpeaks of the Great Gods, like one of the initiated, who endeavoured to evade the queſtion. *Principes dei Cælum & Terra: hi dei iidem qui in Ægypto Serapis & Iſis,* (& ST Harpocrates digito ſignificat) *qui ſunt Taautes & Aſtarte apud Phœnicas, ut idem principes in Latio Saturnus & Ops. Terra enim & Cælum, ut Samothracum initia docent, ſunt Dei Magni, & hi quos dixi multeis nominibus. Nam neque quas Ambracia ante portas ſtatuit duas virileis ſpecies aheneas, Dei Magni; neque ut volgus putat, hi Samothraces Dii, qui Caſtor & Pollux: ſed hi* Mas & Fœmina, *& hi quos augurum libri ſcriptos habent ſic,* DIVI POTES: *& ſunt pro illeis qui in Samothrace* Θεοὶ Δωματοί. *Hæc duo Cælum & Terra: quod anima & corpus, humidum & frigidum.* Any one muſt ſee, that Harpocrates is here introduced very impertinently. Scaliger by adding one word, omitting another, and tranſpoſing a third, has made it verſe; but I think has miſtook the purport of the ſentence.

*Sanctu' Serapis*
*Iſis & Harpocrates, digito qui ſignificat* ST.

He imagined that it was a quotation from ſome old poet, perhaps Lucilius, who was ſpeaking of the Egyptian Gods: but this does not excuſe the incongruity.

cloſe it. As he was well verſed in Etruſcan learning, he could not but ſee, that the *Conſentes*, *Penates*, and *Cabiri*, were all the ſame gods. The following paſſage in Arnobius will perhaps ſhew as much. (1) *Varro, qui ſunt introrſus in intimis penetralibus cœli, Deos eſſe cenſet quos loquimur*, [i. e. Penates] *nec eorum numerum nec nomina ſciri. Hos* CONSENTES & COMPLICES *Etruſci aiunt & nominant, quod una oriantur & occidunt una:* SEX MARES ET TOTIDEM FOEMINAS, *nominibus ignotis*, (2) & miſerationis parciſſimæ: *ſed eos ſummi* JOVIS CONSILIARIOS, *ac principes exiſtimari.*

*The Twelve Great Gods were the Cabiri.*

Martianus Capella in his *Marriage of Philology and Mercury*, a romance that ſeems to be copied from Cadmus's wedding, the gods and goddeſſes being invited to it; ſays, (3) *Mox Jovis ſcribæ præcipitur, pro ſuo ordine, & ratis modis, cœlicolas advocare, præcipueque* SENATORES DEORUM, *qui* PENATES *ferebantur* TONANTIS *ipſius. Quorum nomina quoniam publicari*

congruity. Varro ſeems to me to have had another reaſon, and more to his purpoſe. As that after he had mentioned Serapis and Iſis, *Harpocrates enjoined him ſilence: He was permitted to ſay no more.* And in truth he had ſaid too much already; if Cœlus and Terra, or Serapis and Iſis, were the only gods meant in the Samothracian myſteries.

(1) Arnobius Adverſus Gentes. Lib. 3.

(2) In reading this paſſage of Arnobius, I ſtuck at the words, *Et miſerationis parciſſimæ*; and upon further enquiry found that Canterus, and later editors, only bore with them, becauſe they ſtood in the firſt edition, printed at Rome 1543; which yet, as all acknowledge, was publiſhed from a very faulty manuſcript. The Baſil edition 1546 by Sigiſmund Gelenius, has *Et iis nationis barbariſſimæ*; which in my judgment, is a much better reading than the former; and a ſtrong confirmation of my opinion, That the firſt Gods were Scythians.

(3) De Nupt. Philolog. & Mercur. Lib. I.

*ſecretum cœleſte non pertulit; ex eo quod omnia pariter re-promittunt, nomen ex* CONSENTIONE *perfecit.* The myſteries, as Martianus here tells us, would not ſuffer the names to be made publick; and yet he has revealed them himſelf juſt after, without knowing it. He was ignorant that Euhemerus the Meſſenian, who wrote the hiſtory of the Gods, paid no regard to the prohibition; and that (1) Ennius the poet tranſlated Euhemerus's work into Latin. *Tunc etiam ut inter alios* POTISSIMI *rogarentur* IPSIUS COLLEGÆ JOVIS, *qui biſſeni cum eodem Tonante numerantur, quoſque diſtichon complectitur Enrianum:*

*Juno, Veſta, Minerva, Ceres, Diana, Venus, Mars,*
*Neptunus, Jovi', Mercurius, Vulcanus, Apollo.*

Theſe are the Twelve Confederate Gods; the PENATES of Jupiter; the DII MAGNI, or MAJORUM GENTIUM, of the Romans; the ΔΩΔΕΚΑ ΘΕΟΙ ΜΕΓΑΛΟΙ of the Greeks and Egyptians; and who ſees not that they are the COMPLICES, or CONSENTES, *Sex Mares & Totidem Fœminæ*, of the Etruſcans? Nor let it ſeem ſtrange, that the number of Females ſhould be equal to that of the Males; women at that time of day being of as much (2) importance in war, as the men. It is eaſy to perceive that all this confuſion aroſe from the primitive cuſtom of concealing the

(1) *Quæ ratio maxime tractata ab Euhemero eſt: quem noſter & interpretatus, & ſecutus eſt, præter cæteros, Ennius.* Cicero De Nat. Deor. Lib. I. c. 42.

(2) Μάχῳ δ' ἀμέγαρτον ἔγειραν
Πάντες, Θηλείαί τε καὶ Ἄρσενες ἤματι κείνῳ,
Τιτῆνές τε θεοί θ' ὅσοι Κρόνῳ ἐξεγένοντο. Heſiod. Theog. v. 666.

The *Dii Majores* of the Romans were all alike military allies of Jupiter; as in thoſe lines of Plautus.

*Duodecim Deis pluſquam in cœlo eſt Deorum immortalium,*
*Mihi nunc auxilio adjutores ſunt, & mecum Militant.* Plaut. Epidic.

names

names of the Gods. So long as there were no other myſteries beſides the Cabiric, the names were of courſe kept ſecret, except among the prieſts. But when in later times, the Gods had their peculiar rites allotted to them; it was proper to proclaim thoſe rites under the reſpective names of each God. Thus by degrees the names of all the CABIRI were ſeparately made publick; but ſtill in their general capacity of Jupiter's Confederates, they remained inviolably ſecret, as long as the Cabiric Myſteries laſted. And when they were thus ſeparately publiſhed, a particular regard was paid to them: they were not put upon the common level with the reſt; but had a ſuperiour degree allowed them, and were called the *Great Gods*. (1) Virgil indeed, according to the vulgar notion of his time, makes a diſtinction between *Penates* and *Dii Magni*; but Varro affirmed that they were both the ſame.

*The High Prieſt and Miniſters of the Cabiri.*

The Superintendant of the Cabiric myſteries was called (2) COES, the ſame with the Hebrew COHEN or *High Prieſt:* the inferiour miniſters went by different names in different countries; Corybantes in Samothrace, and Lemnus; Idæi Dactyli in Phrygia; Curetes in Crete; Telchines at Rhodes; and Salii at Rome. They are frequently (3) confounded with

(1) *Cum Sociis, Natoque, Penatibus, & Magnis Dîs.* Æn. 3. v. 12. *Varro Unum eſſe dicit Penates & Magnos Deos.* Servius in locum.

(2) ΚΟΙΗΣ ἱερεὺς Καβείρων — οἱ δὲ ΚΟΗΣ. Heſychius.

(3) Τοσαύτη δ' ὄζιν ἐν τοῖς λόγοις τούτοις ποικιλία, ὥςτ' μὲν τὸς αὐτὸς τοῖς ΚΟΥΡΗΣΙ τὸς ΚΟΡΥΒΑΝΤΑΣ καὶ ΚΑΒΕΙΡΟΥΣ καὶ ΙΔΑΙΟΥΣ ΔΑΚΤΥΛΟΥΣ καὶ ΤΕΛΧΙΝΑΣ ἀποφαινόντων· τὲ δὲ συγγενεῖς ἀλλήλων, καὶ μικρὸς πινας αὐτῶν ποιὸς ἀλλήλοις ἀμφοῖς ἀμφισελλόντων. Strabo Lib. X. p. 466.

the gods; for the Priests are often called Cabiri, and the gods Curetes, Corybantes, Dactyli &c.

*Vulcan and the Cyclopes authors of the Mysteries.*

Vulcan, who is represented by (1) Homer as a peacemaker in the private quarrels of the Gods, has the singular honour of being called (2) CABIRUS, and (3) *The father of the Cabiri.* This I think is to be understood of his being the oldest person concerned in, and perhaps the chief promoter of, the confederacy; for all the rest appear to be (4) young deities. In later ages he seems to have engrossed to himself the sole privilege of the rites: if the CABIRIA, mentioned on some Greek (5) coins of the emperors, were the remains of the

(1) Iliad A. v. 571.

(2) Πρῶτα μὲν ἐκ Λήμνοιο πυριγλώχινος ἐείπνης
Φήμην ἀγγελέουσα Σάμῃ παρὰ μυχθὶ πούλῃ,
Υἱέας Ἡφαίστοιο δύω θώρηξε Καβείρους,
Οὔνομα μητρὸς ἔχοντας ὁμώγυιον· ἧς πάρος ἄμφω
Οὐρανίῳ χαλκῇ τέκε Θρῄσσα ΚΑΒΕΙΡΩ.
Ἄλκων, Ευρυμέδων τε δαήμονες ἐγχαρέωνος. Nonn. Dionys. Lib. XIV. v. 17.

(3) Ἔστι δὲ καὶ ταῦτα ὁμοῖα τὰ Ἡφαίστῳ —— Τέτῳ σφέας παῖδας λέγεσιν εἶναι. Herodot. Lib. 3. §. 37.

(4 For this reason they were called Curetes. Ὥσθ' οἱ Κρῆτες, ἤτοι διὰ τὸ ΝΕΟΙ καὶ ΚΟΡΟΙ ὄντες, ἢ ἀφ' τὸ Κερατοφεῖν τὴν Δία, λέγεσθαι δὲ ἀμφοτέρως, ταύτης ἠξιώθησαν τῆς προσηγορείας. Strabo Lib. X. p. 468.

(5) These CABIRIA were celebrated at Thessalonica in Macedonia; and by the symbols of the Hammer and Anvil, which appear on the coins, are thought to be games performed in honour of Vulcan, or the Cyclopes.

ΘΕΣΣΑΛΟΝΙΚΗ ΚΑΒΕΙΡΟΣ. Cabirus cum malleo.
ΘΕΣΣΑΛΟΝΙΚΕΩΝ. Cabirus in templo, d. incudem, s. malleum. *Juliæ Domnæ.*
ΘΕΣΣΑΛΟΝΙΚΕΩΝ ΝΕΩΚΟΡΩΝ. Cabirus in templo. *Gordian. P.*
ΘΕΣΣΑΛΟΝΙΚΕΩΝ ΝΕΩΚΟΡΩΝ ΚΑΒΕΙΡΙΑ. Cabirus gestans malleum. *Philippi Sen.*
ΘΕΣΣΑΛΟΝΙΚΕΩΝ. Cabirus in templo d. malleum. *Maximin.*
Vide Pet. Seguini Select. Num. Paris. 1684. p. 16. Vaillant Num. Græc. Imper. Harduin de Num. Urb. & Pop. &c.

ancient

ancient Cabiric myſteries. His ſons or ſubjects, the Cyclopes, made the (1) Altar on which the gods were ſworn, forged arms for the other gods, and thunder for Jupiter; which implies that they were very inſtrumental in ſetting him on the throne. From hence too I conclude that the Cyclopes were the firſt inſtitutors of the Cabiric rites; for the Idæi Dactyli, Curetes, Corybantes, Telchines, who are ſaid to be the firſt (2) artificers in metals, and the firſt (3) makers of the Images of the Gods, ſeem to be the true deſcendants of the Cyclopes.

*The Salii Cabiric prieſts.*

The SALII are never confounded with the Gods; and upon other accounts may ſeem to be different from the reſt; but came from the ſame original with the Corybantes and Curetes, as the moſt judicious Roman (4) hiſtorian long ſince obſerved. They were appointed by Numa keepers of the *Ancilia*, or ſacred ſhields, and called prieſts of Mars; but in Tuſcany and other parts of Italy,

(1) *ARA. In hac primum Dii exiſtimantur ſacra & conjurationem feciſſe, cum Titanas oppugnare conarentur: eam autem Cyclopas feciſſe.* Jul. Hyginus Poet. Aſtron. Lib. 2. See likewiſe the Scholiaſt on Aratus, as before quoted. Κύκλωπες τότε Διὶ μὲν διδόασι βροντὴν ἢ κεραυνόν, Πλούτωνι δὲ κυνέην, Ποσειδῶνι δὲ τρίαιναν. Οἱ δὲ τούτοις ὁπλισθέντες κρατοῦσι Τιτάνων. Apollod. Lib. I. c. 2.

(2) [Τελχῖνας] πρῶτοις δ' ἐργάσασθαι Σιδηρὸν τε καὶ Χαλκόν. Strab. Lib. XIV. p. 654.

(3) Ἀγάλματα τε τῶν θεῶν πρῶτοι οἱ Τελχῖνες κατασκευάσαι λέγονται. Diodor. Lib. V.

(4) Οἵας λέγονται φέρειν οἱ τὰ Κυρήτων παρ' Ἕλλησι ὀπτελοῦντες ἱερὰ· καὶ εἰσὶν οἱ ΣΑΛΙΟΙ κατ' ἐμὴν γνῶσιν Ἑλληνικῷ μεθερμηνευθέντες ὀνόματι ΚΟΥΡΗΤΕΣ, ὑφ' ἡμῶν ἀπὸ τῆς ἡλικίας ὅτως ὠνομασμένων ἀφ' ἧς τὰς ΚΟΥΡΟΥΣ· ὑπὸ δὲ Ρωμαίων ἀπὸ τῆς σωστικῆς κινήσεως. Dionyſ. Halic. Ant. Rom. Lib. II. p. 129, 130. Χορείαν δὲ καὶ κίνησιν ἐνόπλιον, καὶ τὴν ἐν τοῖς ἀσπίσιν ἀποτελέμενον ὑπὸ τῆς ἐνχειριδίων ψόφου, εἰ τὰ δεῖ τοῖς ἀρχαίοις τεκμηριοῦσθαι λόγοις, ΚΟΥΡΗΤΕΣ ἦσαν οἱ πρῶτοι καταστησάμενοι. Ibid. *Samothraces horum Penatium antiſtites SUOS vocabant, qui poſtea a Romanis SALII appellati ſunt.* Serv. ad Æn. II. v. 325.

were

were the prieſts of the Conſentes. The Sabines were deſcendants of the Laconian Pelaſgi: Numa came from Cures the chief town in the Sabine country, whoſe name carries with it ſome intimation of the Cabiric rites; and from this place without queſtion the Salii came, and were there called Curetes, as in Greece. But when Numa tranſlated that order to Rome, he had the addreſs to dedicate them to Mars the patron god of the Romans; in return for their calling themſelves Curetes, or Quirites. The word SALII is purely Latin, and given them upon account of their dancing; but the Romans notwithſtanding preſerved ſome obſcure notion of their deſcent from the Cabiri: either by means of (1) Dardanus who carried the rites to Troy, from whence their Gods and Penates came; or from one (2) Salius a Samothracian, who taught them the dance. I muſt add that the Salii at Rome ſeem to have preſerved the original ſongs, uſed in the Cabiric rites at Samothrace; compoſed in the old Pelaſgic dialect, and which religion forbad them to alter. Theſe ſongs in the Auguſtan age, were no more underſtood by the (3) Romans, than they were by the (4) Greeks in Samothrace.

(1) *Alii dicunt SALIUM quendam Arcadem fuiſſe, qui Trojanis junctus hunc ludum in ſacris inſtituerit; nonnulli tamen hos a Dardano inſtitutos volunt, qui Samothracibus Diis ſacra perſolverent.* Servius ad Æn. VIII. v. 285.

(2) ΣΑΛΙΟΙ ἐκλήθησαν, ἀφ᾽ ὡς ἔνιοι μυθολογοῦσι, ἀπὸ ΣΑΜΟΘΡΑΚΟΣ ἀνδρὸς, ἢ Μαντινέως, ὄνομα ΣΑΛΙΟΥ, πρῶ ἐνόπλιον ἐκδιδάξαντος ὄρχησιν· ἀλλὰ μᾶλλον ἀπὸ τ ὀρχήσεως ἁλτικῆς. Plutarch in Numa.

(3) *Saliorum carmina, vix ſacerdotibus ſuis ſatis intellecta, mutari vetat religio, & conſecratis utendum eſt.* Quintilian. Lib. I. c. 11. *Priſca lingua eſt, qua vetuſtiſſimi Italici ſub Jano & Saturno ſunt uſi, incondita, ut ſe habeant carmina Saliorum.* Iſidor. Orig. Lib. IX. c. 1.

(4) Ἐχρήσατο δ παλαιᾷ ἰδίαν διάλεκτον οἱ αὐτόχθονες, [Σαμοθράκης] ἧς πολλὰ ἐν τ θυσίαις μέχρι τ νῦν πρεῖται. Diodor. Lib. V.

In

*The Cabiric myſteries allude to the hiſtory of Jupiter.*

In all ancient cuſtoms we are to expect ſomething analogous to the facts upon which they were founded: and this is often minutely explained by ancient authors. The Cabiric myſteries were performed with ſuch ſecrecy, that little has been revealed concerning them; but what is known will bear an alluſion to the true hiſtory of Jupiter, without the neceſſity of ſtraining it to allegory. The firſt article of the rites enjoined the votaries to conceal the names of the Gods; and this, in a religious view, perhaps may only prove their great (1) antiquity. Idolatry was then in its infancy; men before that time knew but one god; unleſs it may be thought, that they worſhipped the Sun, Moon, and Stars. It was unlawful to make any repreſentation, or even to pronounce the name, of god: precepts which the Jews religiouſly obſerve to this day. But if we take it in a political ſenſe, it may allude to the ſecrecy with which the alliance of the Gods was concerted: and the rites were performed in the night, perhaps to denote that the victory was gained by ſome ſtratagem, or ſurprize. Thoſe who were initiated into the myſteries were generally

(1) Herodotus Book II. §. 52. ſays, "The Pelaſgians at firſt ſacrificed, "and invoked the Gods in general, without calling them by their names;" which plainly points to the inſtitution of the Cabiric rites. But what he adds, "That the Egyptians firſt invoked the Gods by name, and that the "Greeks received thoſe names from them;" ſeems to be a fiction of the Egyptian prieſts. The worſhip of dead men, at firſt could not but be ſhocking to human reaſon; which was probably the true cauſe of concealing the names: but when it became leſs reſerved, and more familiar with all nations; then they began to diſtinguiſh the Gods, and made no ſcruple, either of calling them by their names, or of increaſing their number. And I think the Greeks and Scythians might as well ſet the example as the Egyptians.

(1) youths.

(1) youths. The perſon initiated was placed on a (2) throne, the prieſts dancing round him; which has all the appearance of proclaiming the young Jupiter king. The prieſts too were young perſons, and (3) equal in number to the gods. It was the office, or privilege, of the high prieſt to (4) abſolve a criminal, who had killed even a brother; and for this the heathens are reproached by the (5) Chriſtians. But in fighting againſt their neareſt relations the Titans, the Gods muſt have been often reduced to that neceſſity; and an indemnity was probably provided for ſuch accidents, when they firſt entered into the confederacy.

*The Corybantine Dance in armour.*

The chief, and only, thing in theſe rites, that the ancients acknowledged to bear any relation to Jupiter, was the dance of the Corybantes in armour; ſtriking upon their ſhields in imitation of a battle. The common reaſon given for this cuſtom, is a fable too groſs to be believed as a fact; and I don't remember, that it has ever been explained in an allegorical way. If we take it in conjunction with the other part of the ceremony, the enthronizing a young perſon; we cannot but think

(1) *Terentius Apollodorum ſequitur, apud quem legitur in Inſula Samothracum a certo tempore Pueros initiari more Athenienſium.* Donatus in Terentii Phorm. Act. I. Scen. 1.

(2) ΘΡΟΝΩΣΙΣ. Καταχὴ παῖδὲ τὸς μυομβύους. Heſych. Ποιεῖτον δὲ τωυτὸν ὅπερ οἱ ἐν τῇ τελετῇ τ Κορυβάντων, ὅταν πὶὼ ΘΡΟΝΩΣΙΝ ποιῶνται, παῖδὲ τότον ὃν ἂν μέλλωσι τελεῖν· ἡ γὸ ἐκεῖ ΧΟΡΕΙΑ πὶς ἔστι ἡ παιδεία. Plato in Euthydemo.

(3) This I think appears from the number of the Salii, mentioned by Dionyſius Halicarnaſſenſis, as above.

(4) ΚΟΙΗΣ. Ιερεὺς Καβείρων ὁ καθαίρων φονέα· οἱ ἢ ΚΟΗΣ. Heſychius.

(5) *Oblivioni etiam Corybantia Sacra donentur, in quibus ſanctum illud myſterium traditur; Frater trucidatus a Fratribus.* Arnobius Adver. Gentes. Lib. V.

that

that it alludes to a fact, ſomething later than the mere infancy of that God. The dance in armour was a moſt ancient (1) cuſtom with thoſe who had gained a victory; and this of the Gods is the firſt, whereof we find any (2) footſteps in hiſtory. The Bacchanalian rites, in memory of Bacchus's victories, were formed upon this plan; and from hence came the famous (3) Pyrrhic dance, ſo celebrated by Greeks and Romans, nor yet entirely effaced by time; traces of it ſtill remaining in (4) ſeveral parts of Europe.

(1) *Saltabant autem* ritu veteri *armati poſt victoriam Tiburtinorum de Volſcis.* Servius ad Æneid. Lib. VIII. v. 285.

(2) Epicharmus aſcribed the origin of the Dance to Minerva: Ο δ' Επίχαρμος πρὸ Αθηνᾶν φησὶ τοῖς Διοσκόροις τ' ἐνόπλιον νόμον ἐπαυλῆσαι. Schol. in Pindari Pyth. Od. 2. and Dionyſius Halic. ſays that ſhe probably firſt performed it upon the defeat of the Titans. Ἐλλήνικὸν δ' ἄρα καὶ τοῦτο ἦν ἐν τοῖς πάνυ παλαιὸν ὁπτήδευμα, ἐν ὅπλοις Ὄρχησις, ἣν καλκμὴν Πυρείχην, εἴτε Αθηνᾶς ἑορτὴν ὅτι Τιτάνων ἀφανισμῷ χορεύειν, καὶ ὀρχεῖσθαι σὺν ὅπλοις τὰ πάνικια ἔσω χαρᾶς ἀρξαμένης· εἴτε παλαίσταν ἔτι Κρήτων καταστασιαζόντων. Lib. VII. Vide Meurſii Panathenæa.

(3) ΠΥΡΡΙΧΗ. Εἶδος ἐνόπλου ὀρχήσεως. Jul. Pollux. Lib. IV. c. 13. Εὕρησις δὲ τούτων φασὶν οἱ μὲν Κρῆτας, οἱ δὲ Πύῤῥιχον τὸν Αχιλλέως. Proclus in Chreſtomath. The Romans called it *Troja*, and *Ludus Trojanus.*

*Trojaque nunc pueri Trojanum dicitur agmen.* Æn. V. v. 602.

*Ludus ipſe, quem vulgo* Pyrricham *appellant, TROIA vocatur.* Servius in loc. Επιχώριον δὲ Ρωμαίοις μὲν πάνυ τίμιον ὁ ΚΟΥΡΗΤΙΣΜΟΣ, ὡς ἐκ πολλῶν μὲν καὶ ἄλλων ἐγὼ συμβάλλομαι, μάλιστα δ' ἐκ τῆς ἱππικῆς τὰς πομπὰς τὰς τε ἐν Ιπποδρόμῳ, καὶ ἐν τοῖς θεάτροις γινομένων· ἐν ἁπάσαις γὰρ αὐτῶν ΠΡΟΣΗΒΟΙ ΚΟΥΡΟΙ χιτωνίσκοις ἐνδεδυκότες ἐκπρεπεῖς, κράνη τε, καὶ ξίφη, καὶ πάλμας ἔχοντες σοιχηδὸν πορεύονται — εἰκόνες ὡς μοὶ δοκεῖ τ' ΣΑΛΙΩΝ. Dionyſ. Halic. Hiſt. Lib. II. p. 130.

(4) *Before I came into Hungary, I obſerved no ſhadow of the* Pyrrhica Saltatio, *or warlike way of dancing, which the Heyducs practiſe in this country. They dance with naked ſwords in their hands, advancing, brandiſhing, and claſhing the ſame; turning, winding, and depreſſing their bodies, with ſtrong and active motions; ſinging to their meaſures after the manner of the Greeks.* Dr Edward Brown's Travels into Hungary &c. Lond. 1673. 4to. pag. 17. The common people in many parts of England ſtill practiſe what they call a *Moriſco* dance, in a wild manner, and as it were in armour; at proper intervals ſtriking upon each others Staves, and winding their Horns; which ſeems to be a low imitation of the Corybantine rites.

*The Titan War the first Æra in European history.*

I have dwelt the longer on the Titan war and its effects, becauſe it is the firſt known Æra in the hiſtory of Europe; and therefore eſſential to our enquiry into the firſt language and inhabitants. I do not ſay that the Titans were the firſt poſſeſſors of Europe; nor ſhall I take upon me to determine, whether they are to be called Atlantians, Pelaſgians, Celtes, or Cimmerians. Becauſe I confeſs my (1) ignorance of the particular place from whence they came: only gueſs that they came from the North or North Eaſtern countries; about, or beyond, the Caſpian and Aral ſeas. The memory of a war, wherein almoſt half the world was concerned, could never be totally obliterated: nevertheleſs it is matter of wonder, that ſo many particulars relating to it have eſcaped the teeth of time. No regular hiſtory was then kept, more than what was preſerved by bards in their ſongs; which were the only records of the Scythians, and of their (2) deſcendants. The Curetes are a generation later, and more known, than the Titans; and yet we ſee what

(1) The country of Uranus was Atlantis; but who can pretend to ſay where this country is now ſituated? The names of people and places, both in Europe and Aſia, are continually wearing off; and when once loſt in the hiſtory of Europe, can never be retrieved in Aſia. Some few indeed continue to this time, as Huns, Bulgarians, Saxons, Turks and Tartars, whoſe firſt ſeats are ſtill to be found in Northern Aſia. But theſe all come within the cogniſance of true hiſtory; and ſome thouſands of years after the Titans, who go beyond it.

(2) *Celebrant carminibus antiquis, quod unum apud illos memoria & annalium genus eſt, Tuiſtonem deum terra editum.* Tacitus de Mor. Germ. Ανδρῶπων ἐγὼ ἀκέω φιλοκινδυνοτάτους ἔϳ τὸς Κέλτους· ἦϳ ἀσμάτων ἓν ὑποθέσεις ποιοῦνται τὸς ἀνδρῶπους τὸς ἀποθανόντας ἐν τῷ πολέμῳ καλῶς. Ælian. Var. Hiſt. Lib. 12. c. 23. *Bardi quidem fortia virorum illuſtrium facta, heroicis compoſita verſibus, cum dulcibus lyræ modulis cantitarunt.* Ammian. Marcellinus Lib. 15. c. 9.

difficulties

difficulties occur in their hiſtory. Vulgar tradition taught that they came from Crete, or mount Ida in Phrygia: but ſome affirmed, that (1) "They were a body of arm-"ed men, given by the Titans to Rhea for her guard, "and that they came from Bactriana; others ſaid from "Colchis." This laſt account, tho' perhaps falſe in ſome points, ſavours more of truth and antiquity than the former. All that little light which glimmers thro' the dark ages of Europe, ſeems to come from the North or North Eaſt. The moſt ancient facts in Grecian hiſtory relate to the Thracians, Scythians, and Hyperboreans, or more remote Scythians. If the Pelaſgians were what I take them to be; the firſt (2) Oracle in Greece was founded by Scythians; and the oldeſt civil rites, the (3) Olympic games,

(1) Οἱ δ' ὑπὸ Τιτάνων Ρέᾳ δοθῆναι φρουροὺς τοὺς Κορύβαντας ἐκ τῆς Βακτριανῆς ἀφιγμένους, οἱ δ' ἐκ Χόλχων φασιν. Strabo Lib. X. p. 472.

(2) Strabo and Herodotus agree, that the Dodonean oracle was founded by the Pelaſgians; by which is implied time immemorial. Therefore what the latter relates, at leaſt a thouſand years afterwards, upon the credit of the Egyptian prieſts, concerning the "Two Black Pigeons, or Theban Prieſt-"eſſes;" is a ſtory, that others may believe if they pleaſe, but it ſeems to me inconſiſtent with the antiquity of the Oracle: which I take to be older than that of Thebes, or Ammon in Libya. This is not the only inſtance, wherein the hiſtorian was impoſed upon by the Egyptian prieſts; whoſe vanity it was, to deduce both oracles from the Theban Jupiter. The ancient Scholiaſts judged more rightly, that the Dodonean, or Pelaſgic, Jupiter was an Hyperborean: the North being the country of the Great Gods.

Ζεῦ ἄνα Δωδωναῖε, Πελάσγικε, ΤΗΛΟΘΙ ΝΑΙΩΝ. Hom. Iliad. Π. v. 233. ΕΝ ΧΟΡΙΩ ΤΩΝ ΥΠΕΡΒΟΡΕΩΝ, τῇ Δωδώνῃ πρώμῳμε ἐν Θεσπρωτίᾳ. Etym. Mag. Didymus in locum.

(3) Pauſanias ſays, that "Thoſe who recorded the antiquities of the Eleans, "affirmed that Saturn was the firſt who reigned in heaven; and a temple "was built to him in Olympia, by that generation of men, who lived in the "Golden Age. — That Hercules one of the Idæi Dactyli, was author of the "Olympic Games, and appointed a crown of Wild Olive to be the reward of "the victors; which Tree he brought with him into Greece from the Hy-"perboreans, a people who lived beyond the North wind." Ες δὲ τὸν ἀγῶνα τὸν Ολύμπικον,

were inſtituted by Hyperboreans: as, I think, may be inferred from Pauſanias.

*The difficulty of fixing this Æra.*

I have not attempted to fix the time of the Titan war, and think it impoſſible to be done with any tolerable exactneſs, upon account of the uncertainty of pagan chronology. And further, becauſe it is no way connected with the Eaſtern hiſtory, in the line of Sem, given us by Moſes; wherein alone the true order of time is obſerved, and even there it is not entirely ſettled. The moſt ancient Scythian hiſtory, to which this properly belongs, is all loſt: as is that of the Hyrcanians, Margians, Bactrians, with their king Zoroaſter; which laſt would probably have afforded us ſome aſſiſtance. The Chineſe annals go no farther than the affairs of their own people and country. And it is in vain to look for any truth or certainty in the Phenician and Egyptian tales; which come to us at ſecond hand, broken, and unauthorized. The Phenician hiſtory would ſeem to give ſome little account of the Titans and Cabiri, tho' the (1) author, who-

Ολύμπιον, λέγουσιν Ηλεῖοι οἱ τὰ ἀρχαιότατα μνημονεύοντες, Κρόνου τὴν ἐν ἐρανῷ ἀρχὴν βασιλείαν πρῶτον, καὶ ἐν Ολυμπίᾳ ποιῆσαι Κρόνῳ νάον ὑπὸ τῶν τότε ἀνθρώπων, οἳ ὀνομάζοντο Χρυσοῦ Γένος. — Ηρακλεῖ οὖν πρῶτῳ τῷ Ιδαίῳ δόξαι τὸν τε ἀγῶνα ἀφεθῆναι πρώτῳ, καὶ Ολύμπια ὀνομασθῆναι. — Καὶ τὸ Νικήσαντα ἐξ αὐτῶν κλάδῳ στεφανῶσαι Κοπίνῳ — κομισθῆναι δὲ ἐκ τῶν Υπερβορέων γῆς τὸ Κοπινὸν φασιν ὑπὸ τοῦ Ηρακλέους ἐς Ελλάδα· εἶναι δὲ ἀνθρώποις οἳ ὑπὲρ τὸν ἄνεμον οἰκοῦσι τὸν βορέαν. Pauſan. Eliac. Lib.V. pag. 299. If Hercules brought this tree from the Hyperboreans, I think he muſt be an Hyperborean himſelf: for to ſend Southern Heroes upon ſuch expeditions ſo far Northward, is to oppoſe the current of hiſtory, and to reverſe the order of nature.

(1) The Phenician Hiſtory, under the name of Sanchoniathon, is preſerved by Euſebius Præp. Evang. Lib. I. c. 10. from Philo Byblius, who tranſlated it into Greek; or as ſome think, forged it himſelf. See Mr Dodwell's Letter concerning Sanchoniathon. Lond. 1691. The book has ſomething of the air of antiquity, and may contain very old traditions concerning the formation, and firſt ages, of the world; ſome agreeable, others repugnant, to ſacred

ever he was, ſcarce knew what the words meant; and ſeems only to have learnt them from the Greeks.

*The author's opinion.* Notwithſtanding then time has made ſuch havock in the hiſtory of our Weſtern world; it appears to me, that Uranus, Saturn, and Jupiter, were powerful princes; ſovereigns over a vaſt empire, comprehending all Europe, and great part of Aſia: That this empire was ſuperior to any other in time; and exiſted long before thoſe petty kingdoms in Greece, that boaſted of the greateſt antiquity: That the Titans were maſters of all the knowledge derived from the ſons of Noah: That they had the ſame religion with the people of the Eaſt; that is, either worſhipped one god; or if more, the Sun, Moon, and Stars: That their deſcendants in the Weſt, were the firſt who ſet up the groſſer idolatry, of paying divine honours to their progenitors. And therefore I am of opinion, that the Titan war could not be later than the age of Serug Abraham's anceſtor, where S. Epiphanius cloſes the Scythian period.

*The Cabiri were the firſt Heathen Gods.* If we fix our footing here, perhaps we may take a clearer view of the ſucceeding fabulous ages of the Greeks. It is certain that the Cabiric rites were the (1) firſt religion of their country. That the myſteries of Magna

ſacred writ. But the whole, as it is dreſſed up by the editor Philo, and vouched for by Porphyry, is attended with ſo many ſuſpicious circumſtances, that I cannot ſee how men of learning can take it for any thing more than an impoſture. The greateſt truth declared in it, ſeems to be that of the heathen Gods being once inhabitants of the earth; which was no more than the ſentiments of the wiſer Greeks, who underſtood the origin of their religion.

(1) Ὑμεῖς μὲν τελετῶ πρῶτοι μερόπεσσιν ἔδεσθε
Ἀθάνατοι Κορῆτες. Orph. Hymn. in Curetas.

Mater,

Mater, Ceres, Bacchus, &c. were only branches that ſprung from the Cabiric; and are therefore ſometimes confounded with them. That Pan, Bacchus, Silenus, Sylvanus, Pluto, and others, by ſome reckoned among the older deities, muſt be poſterior to the Twelve Great Gods. That Hercules was not in the firſt grand alliance of the Gods, tho' he is reported to have fought on their ſide; and is therefore to be accounted a later deity. And now the reader may conſider at his leiſure, whether (1) Vulcan, the moſt ancient deity of Egypt, was not originally a Grecian god; and (2) Hercules, the oldeſt Tyrian god, a Scythian. Whether it is more probable, that Cybele, the great goddeſs of the Sidonians, came from Egypt, rather than Greece or Phrygia. And in ſhort, whether the boaſted antiquities of Phenicia and Egypt, are not fragments of the true hiſtory of Moſes, blended with the older fables of the Greeks.

*Science in Europe began with the Titans.*

The Titan language then, call it Cimmerian, Celtic, Pelaſgic, or by any other name, is to be conſidered, as the vehicle of the firſt knowledge that dawned in Europe. The progreſſion of ancient ſcience, a ſubject of the moſt entertaining nature to the human mind, is frequently touched upon by ſome of the fineſt pens, both ancient and modern. And yet, of thoſe who have purſued it thro' the dark ages, few, I think, have hit upon the right track; and moſt have taken, what ſeems to me to be the laſt ſtage of it, for the very beginning. If learn-

(1) The ſtately temple of Vulcan at Memphis, was built by the firſt mortal king of Egypt, MIN or MENES. See Herodotus Book II. c. 4, 99.

(2) Herodotus Ibid. c. 44.

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ed men without prejudice, and without paying too great a deference to precarious authorities, would only attend to a natural induction of particulars; I believe that inſtead of (1) deriving all religion and learning from Egypt, they might trace it back from thence to the Phenicians, Carians, Phrygians, Getes, and Thracians, and ſo to the Ægean iſles, which were the ſeats of the firſt civilizers of mankind; and theſe were Scythians, or, if you chooſe rather to call them, Scytho-Grecians.

*The Egyptians not the firſt authors of Science.*

The Egyptians juſtly challenged to themſelves very great antiquity, the ſacred writings confirm their title to it; nevertheleſs they yielded the ſuperiority in this reſpect to the Scythians according to (2) Juſtin, and to the Phrygians according to (3) Herodotus; which two accounts are not irreconcileable. They pretended to no ſcience till the time of Thoth, or Hermes Triſmegiſtus; who does not appear to have been a native of Egypt, and, if we may believe Sanchoniathon's hiſtory, came no further off than from Phenicia; but I rather ſuſpect, that he was a (4) Scythian. We have no other

(1) This is one of the faults, with which Plutarch charges Herodotus. Τὰ αὐτὰ καὶ περὶ Παυσ ἔιρηκε, τ' Αἰγυπτίων ἀλαζονείαις καὶ μυθολογίαις τὰ σεμνότατα, καὶ ἀγνοτατα τ' Ελλωικῶν ἱερῶν ἀναπέπων. De Malign. Herodoti.

(2) Hiſt. Lib. II.

(3) Hiſt. Lib. II.

(4) It is almoſt needleſs to repeat, that the Phenicians and Egyptians had their Gods in common with the Europeans: and from whence the latter received them, I am at no loſs to account. Their powers and offices were the ſame, tho' the names were differently expreſſed. This of Mercury, or Thoth, has met with ſomewhat better fortune than the reſt. He was called Thooth by the Egyptians, by Plato and Tully Theuth, by Sanchoniathon Taautus. Απὸ Μισὼρ Τάαυτος, ὃς εὗρε πρὼ τ' περὶτων Στοιχείων γεγφὼ, ὃν Αἰγύπτιοι μὲ Θωὼτ, Αλεξανδρεῖς δ' Θωὼθ, Ελλωνες δ' Ερμῆν ἐκάλεσαν. Philo Bybl. apud Euſeb. Præp. Evang.

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certainty of the time when Thoth lived, than what is collected from the book fathered upon him, (1) which calls "Uranus and Saturn his anceſtors;" and from them I ſuppoſe he derived his ſcience. This is antiquity ſufficient; and from this beginning the Egyptians became famous in following ages, and in their turn, were poſſeſſed of all the learning then in being. Their noble publick monuments evince their ſkill in the mechanical arts, and their excellent laws prove them to have been well verſed in civil polity. When a country had got the name for theſe elegancies, it muſt attract a great reſort of foreigners, who had any thirſt after knowledge, or even common curioſity: and ſuch were the Grecian ſages and Lawgivers, who went thither for no other purpoſe. But, that they brought from thence any new diſcoveries in Phyſical, or Mathematical, ſcience, it will be hard to prove; tho' it has been ſo often taken for granted. If the Greeks gained any thing of this kind, perhaps they kept the ſecret under ſeal of a vow, or for other reaſons beſt known to themſelves; for what they have been at liberty to reveal, gives us no ex-

The Egyptian Greeks called him ΤΩΤ, as in an inſcription faultily copied by Paul Lucas, Troiſieme Voyage, Vol. 3. p. 36.

ΒΑΣΙΛΙΣΣΑ ΚΛΕΟΠΑΤΡΑ ΚΑΙ ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ
ΘΕΟΙ ΜΕΓΑΛΟΙ ΦΙΛΟΜΗΤΟΡΕΣ
ΜΕΘΕΙΣ [f. ΤΙΘΕΙΣΙ] ΤΩΤ ΚΑΙ ΤΟΙΣ ΣΥΝΝΑΟΙΣ ΘΕΟΙΣ.

He appears to be no other than the *Teutates* of the Gauls and Germans, mentioned as a deity by Lucan, Pharſ. Lib. I. and called *Mercurius Teutates* by Livy, Hiſt. Lib. 26. The word may poſſibly mean only a *Teacher of the Sciences*, which was the office of Hermes, or Mercury. *Deum maxime Mercurium colunt; hujus ſunt plurima ſimulacra: Hunc omnium inventorem artium ferunt.* Cæſar de Bello Gall. Lib. VI.

(1) Ὅπερ Οὐρανὸς καὶ Κρόνος οἱ ἡμέτεροι πρόγονοι ἐκτεπύχασιν. Herm. Triſmeg. ΠΟΙΜΑΝΔΡ. Cap. X. §. 5.

traordinary

traordinary idea of the Egyptian learning. At the time the Greeks became ſo much acquainted with the Egyptians, their Theology ſeems to have dwindled into pageantry, and ridiculous ceremonies; and to have been little better than our modern Free-Maſonry, and Judicial Aſtrology, a myſtery known only to the initiated. When the Romans came to have to do with them, the caſe was much the ſame, or perhaps worſe; for we find the Egyptian prieſts, as pretenders to ſcience, ſometimes (1) ridiculed by that wiſe people. Egypt ſhone with all the luſtre of ſcience under the Greeks themſelves, when it was governed by the Ptolemies. Then we find more true learning in Egypt, than perhaps in all the world beſide. The School of Alexandria flouriſhed for many centuries, and tho' it has been extinct as many more, will always be remembered to the end of time.

*The Golden Age.* With the times and actions of the Scytho-Grecians began that part of profane hiſtory, which authors call Fabulous, or hiſtory diſguiſed in fable. Wherein we may diſcern, as through a cloud, the beginning of arts the moſt beneficial to the human ſpecies; Legiſlature, Medicine, Agriculture, Navigation, Commerce, &c. for which the ſeveral authors were (2) rewarded with the title of Divinity. I need only to

(1) This happened to Chæremon a prieſt who accompanied the Legate Ælius Gallus from Alexandria to the upper Egypt, and profeſſed Philoſophy and Aſtronomy. Παρηκολούθει δέ τις ἐξ Αλεξανδρείας ἀναπλέοντι εἰς τὴν Αἴγυπτον Αἰλίῳ Γάλλῳ τῷ ἡγεμόνι Χαιρήμων τὸνομα, πεπαιδευμένῳ τοιαύτην τινὰ ὑπόμνημα· γελώμενος δὲ τοπλέον, ὡς ἀλαζὼν καὶ ἰδιώτης. Strabo Lib.VII. p. 806.

(2) *Hic eſt vetuſtiſſimus referendi bene merentibus gratiam mos, ut tales numinibus adſcribantur. Quippe & aliorum nomina Deorum, & quæ ſupra retuli Syderum, ex hominum nata ſunt meritis.* Plin. Hiſt. Lib. II. c. 7.

instance in the great father of these Gods; (1) "Who first "restrained his subjects from their savage manners, and "reduced them into communities; taught them the know- "ledge of the milder fruits of the earth, and the way of "storing them; with many other things useful to life; and "being a diligent observer of the heavenly bodies, was a- "ble to foretell events that were to happen in the world;" and in short, was (2) perfect in all knowledge. This then was the Golden Age, so justly celebrated by the ancients, the age of politeness, however disfigured it may now appear to us. The Greeks indeed, to whom we owe all our profane history, seemed to have lost their due reverence for it, and thought themselves beholden to other nations for their learning; but a little reflexion might have taught them, that their country from the first ages was the seat of arts and sciences.

*Greece the fountain of arts and sciences.*

I affect not to be thought singular in an opinion, much less to advance a groundless hypothesis; and therefore shall endeavour to rest it upon two of the greatest names for learning among the moderns, who, I am perswaded, saw clearly enough into this matter, tho' they have not delivered themselves so fully as might be wished, or as a point of such consequence deserved. Sal-

(1) ΟΥΡΑΝΟΝ βασιλεῦσαι καὶ τὰς ἀνθρώπους ἀπροήρετους οἰκεῖντας συναγαγεῖν εἰς πόλεως εὐεξίαν, καὶ τὰ μὲν ἀνομίας καὶ τῆς θηριώδους βίας παῦσαι τοὺς ὑπηκόους, εὑρόντα τὰς τῶν ἡμέρων καρπῶν χρείας καὶ εὐθηνήσεις, καὶ τῶν ἄλλων χρησίμων ἐπὶ τὸ πλεῖον — τῆς δὲ ἄστρων θεωρίαν ἐπιμελῆ παρατηρητὴν, πολλὰ προλέγειν τῆς κατὰ τὸν κόσμον μελλόντων γίνεσθαι. Diodor. Lib. III. p. 132.

(2) *Trismegistus auctor est, qui cum diceret admodum paucos extitisse, in quibus esset perfecta doctrina, in his Uranum, Saturnum, Mercurium, cognatos suos nominavit.* Lactant. de Fals. Relig. Lib. I. c. 11.

masius

maſius after repeating ſeveral times, that the firſt inhabitants and language of Greece came from Scythia, adds (1) *Satis certum ex his colligi poteſt, linguam, ut gentem Hellenicam, a ſeptentrione & Scythia originem traxiſſe, non a meridie. Quo poſito & illud certiſſimo conſtabit Peloponneſum, cum reliqua Græcia quæ extra Iſthmum, a Theſſalis ſive Macedonibus Græcis, populos, quibus exculta eſt, & urbes quibus inſtructa eſt, accepiſſe.* INDE LITERÆ GRÆCORUM, INDE MUSÆ PIERIDES, INDE SACRORUM INITIA. Scaliger, a little more to the purpoſe, ſays, (2) *Si enim rem* AB ULTIMA ORIGINE *repetamus, deprehendemus artes non ſolum antiquitus a Græcis inventas & perfectas fuiſſe; ſed etiam* AB ILLIS AD EAS NATIONES DERIVATAS, A QUIBUS GRÆCOS HAUSISSE VOLUNT ISTI.

*The Progreſs of Science.*

Agreeably to the natural courſe of things the Arts had their periods; flouriſhed for a ſeaſon in one age and country, then ſunk, and roſe in another. The difficulty lies in tracing them through that vaſt waſte of time, where we have no other guide, than fabulous hiſtory. The Greeks, like unnatural children, branded their Scythian anceſtors with the opprobrious names of barbarous and illiterate; and we at this diſtance finding nothing to the contrary, form our judgment of them from what they really were, when the arts had left them. But ſhould we in the ſame manner eſtimate the ancient Phenician, Egyptian, and even Grecian learning, by the preſent inhabitants of thoſe countries, what a mean opinion muſt we

(1) Salmaſius de Helleniſtica Pag. 400.
(2) Scaliger Præf. ad Manilii Aſtron.

entertain of it? We learn from history their former flourishing state; and this evidence, it is true, is wanting on the part of the Scythians, or is only to be picked up from the scattered fragments of the Greek writers, and of those who copied them. They who think the stories of the fabulous age all (1) pure fiction, without any foundation in fact, seem to me, to believe too much on the one hand, or too little on the other: he who takes the middle way between both, may have a better chance to be in the right. Let me therefore suppose, with the ancient defenders of Christianity, that the heathen Gods were mortal men, and had once a real existence; and that what is related of their actions, may fairly be believed, if it comes within the verge of probability. Many of them are reported to have been the first inventors of useful arts; if that should be thought improbable, let them have at least the honour of conveying those arts to the several countries where they settled.

*The beginning of Astronomy in Europe.*

To traverse the whole circle of Arts would be an endless work. We need only, in order to judge of the rest, endeavour to find the beginning of the principal, and most sublime, of all the Sciences, that of the Heavenly Bodies. The Sabians or worshippers of the hea-

(1) Strabo remarks, That Homer never raised any thing new or marvellous, but out of some truth. Ἐκ μηδενὸς δὲ ἀληθοῦς ἀνάπλειν καινὴν τερατολογίαν, ἐχ' ὁμηρικόν. Lib. I. p. 20. Οἱ δὲ πυκνότεροι τ̃ φύσιν, καὶ πολυπεφυγμένοι, ἀπιστοῦσι τὸ παράπαν μηδὲν γινέσθαι τούτων. ἐμοὶ δὲ δοκεῖ ψεύδεσθαι πάντα τὰ λεγόμενα. ἓ γὰρ ὄνομα μόνον ἐχρήσατο, λόγῳ δὲ τῶν αὐτῶν ἐδεῖς ὑπῆρξεν. ἀλλὰ πρότερον τὰ ἔργα, εἰδ' ἔτος ὁ λόγος περὶ αὐτῶν. — Γενόμενα δέ τινα οἱ Ποιηταὶ καὶ Λογογράφοι παρέπλεξαν εἰς τὸ ἀπιστότερον, καὶ θαυμασιώτερον, τ̃ θαυμάζειν ἕνεκα τῶν ἀνθρώπων· ἐγὼ δὲ γινώσκω, ὅτι ἐ δύνατα τὰ τοιαῦτα ἦν, οἷα καὶ λέγεται. Palæphat. De Incredib. in Procem.

venly

venly hoſt, are (1) generally held to be the firſt idolaters: and their worſhip could hardly ſubſiſt, without obſerving the poſitions and motions of thoſe luminaries. Whether the Titans are to be ranked in this claſs, can neither be affirmed, nor denied: but from what light hiſtory affords us, the Stars ſeem to owe their firſt denominations to them. Uranus the father of the Titans is repreſented as an obſerver of the ſtars; and his very (2) name is enough to perſwade us, that he himſelf, or his deſcendants at leaſt, underſtood ſomething of Aſtronomy. (3) Hyperion one of his ſons is ſaid to be the firſt who found out the motions of the Planets; in conſequence of which diſcovery, it may be thought, that his ſon and daughter, Apollo and Diana, were honoured with the names of the two principal ones. Theſe two deities ſhall be more particularly conſidered preſently. Atlas the ſon of Japetus, another Titan, is called the "Supporter of the heavens," by which the (4) ancients underſtood his ſkill in this ſcience: and his brother Prometheus is (5) acknowledged to be the founder of the Chaldean Aſtronomy, which perhaps is couched under the fable of his ſtealing fire from heaven. Theſe are the firſt accounts of Aſtronomy to be found

(1) *Notum eſt, Abrahamum patrem noſtrum educatum eſſe in fide Zabæorum, qui ſtatuerunt nullum eſſe Deum præter Stellas.* Maimonides More Nevochim. Lib. III. c. 29.

(2) Ur-En in Celtic, is the ſame as *Vir Cæli*, or *Cæleſtis*.

(3) Ὑπερίονα δέ φασι τῶν τε Ηλίου καὶ Σελήνης, καὶ τῶν ἄλλων ἄστρων, ἐπὶ δὲ τὰς ὥρας, τὰς συντελουμένας ὑπὸ τούτων, πρῶτον ἐξ ὀπτικῆς καὶ φιλοπονήσεως καταμαθεῖν, τοῖς ἄλλοις εἰς γνῶσιν παραδοῦναι· ἀφ᾽ οὗ καὶ τὸν αὐτὸν πατέρα τούτων ὀνομασθῆναι. Diod. Lib.V.

(4) Cicero Tuſc. Quæſt. Lib.V.

(5) *Hic* [Prometheus] *primus Aſtrologiam Aſſyriis indicavit: quam, reſidens in monte altiſſimo Caucaſo, nimia curia & ſollicitudine deprehenderat.* Servius in Virg. Eclog.VI.

among

among the Greeks: but whoever duly examines the extent and activity of the human understanding, must think that it had an earlier beginning.

*Came from the Titans or Scythians.*

It derogates too much from the dignity of our nature, and the image of God implanted in our first parent, to suppose that men in the primitive ages were but a little above the level of brutes. There were then, and at all times, some groveling geniuses that looked no further than the earth; but the generality had more exalted views, minds fitted to enquire into the reasons and causes of things. The different magnitudes of the stars, and their distances from each other, were objects perpetually before their eyes. By this means the Planets must soon be distinguished from the Fixed Stars; and the latter by their assemblages represented to the imagination the different forms of animals, men, birds, beasts, and fishes. The arc of the heavens taught them to range these figures in their proper order, and to reduce them to some degree of exactness, by imaginary lines or circles. In this manner men might be enabled to form a System of the science, or an artificial sphere; a thing that could hardly be unknown to the Antediluvians. The revolutions of the Sun and Moon taught them to (1) measure time by days, months,

(1) In the days of Noah, they must have proceeded very far in this sort of computation; if the year then consisted of 365 days, as a modern author thinks he has proved from the Mosaic account of the Deluge. Vid. Luc. Cuperus Paratitla Chronol. & Hist. Sacr. Amst. 1721. pag. 34. Whether the author has proved his point, or not; I believe the best chronologers are of opinion, that this was the known length of the year long before the time of Moses: nor can I ascribe the invention to the Egyptians, because the Chinese accounts place it 2338 years before our Saviour's Nativity. See Jackson's Chronol. Antiquities. Vol. 2. pag. 66.

and

and years. Obſervations and Calculations followed of courſe; rude and imperfect, we may well imagine, and void of that accuracy which diſtinguiſhes the modern Aſtronomy. A long ſeries of years was neceſſary to bring the ſcience to ſome perfection, but improvements were continually making; and ſome nations, as the Chaldeans and Egyptians, by dint of application made themſelves famous in antiquity, for their ſkill in this way: but it detracts nothing from their merit, to ſay that they received the firſt rudiments from the Scythians. Arguments drawn from the (1) advantages of their countries, prove not that they were the firſt inventours of the art: the high mountains, and long nights, of the Scythians were as proper helps for promoting the ſtudy, as the wide plains of Egypt, or Chaldea. After all, I cannot but think that the great fame, which the Chaldeans and Egyptians acquired upon this account, was chiefly owing to their making a myſtery of Aſtronomy, by aſcribing ſupernatural virtues and influences to the Stars: a ſcience, of which they pretended to be great maſters, nor ſhall I deny that they were the firſt authors. This trifling art grew into vogue with the later Greeks and Romans, and from them ſpread itſelf thro' the ſeveral countries of Europe; but is now exploded by the learned, and retains its credit only with the vulgar and ſuperſtitious.

(1) *Ægyptii & Babylonii in camporum patentium æquoribus habitantes, cum ex terra nihil emineret quod contemplationi cœli officere poſſet, omnem curam in ſyderum cognitione poſuerunt.* Cicero de Div. Lib. I.

We

*The Barbaric Sphere.* We muſt not forget, that, whilſt Aſtrology flouriſhed under the Romans, mention is made of a (1) *Barbaric Sphere*; by which (2) ſome underſtand the Egyptian or Chaldean Sphere, (3) others the Sphere of the Celtes or Gauls. Whatever may be meant by the word Barbaric, it appears to me, that the Scythians, or Titans, could not be without a Sphere; which they might, and did, communicate to many diſtant nations of the world, till that time ignorant of Aſtronomy.

*The Northern Hemiſphere firſt cultivated.* I grant that the Greeks, Chaldeans, Phenicians and Egyptians, by the advantage of their climates, had greater opportunities of enriching the Southern Hemiſphere with conſtellations, than the Scythians had; but the Northern ſeems to be what was firſt cultivated. The Sphere uſed by all theſe nations was

(1) Nigidius Figulus in the time of Julius Cæſar wrote Two Books now loſt, the one on the Greek, the other on the Barbaric, Sphere: a diſtinction that has not a little puzzled the learned. Scaliger thought that by the word *Barbaric*, he meant the Egyptian, or Chaldean, Sphere, as different from the Greek. But Salmaſius is of opinion, that he only explained the hiſtory of the ſame Sphere, by the different fables of the Greeks and Egyptians; and that Hyginus has preſerved the ſubſtance of what Nigidius wrote on the Greek Sphere. About four hundred years afterwards, when Aſtronomy had degenerated into Aſtrology; Julius Firmicus likewiſe mentions the Signs in the Barbaric Sphere, which Signs are not different from the Greek. But by this time, ſays Salmaſius, the word *Barbaric* had acquired a new meaning, and ſignified not the *Sphere of the Barbarians*, but the *Conſtellated*, or *Pictured*, *Sphere* of the fixed ſtars; as *Aurum Barbaricum* means wrought gold, *Barbaricæ veſtes* garments ornamented with figures: accordingly Donatus interprets the word *Barbaricarii* in the Code, *Qui barbarica i. e. Ornamenta ex auro conficerent.* Vid. Salmaſ. de Ann. Climact. p. 580, 581, &c.

(2) Scaliger Not. in Manilium. pag. 368.

(3) Pezron's Preface to Antiq. of Nations.

probably

probably the ſame, but by degrees varied a little from the primitive plan. Some new conſtellations were perhaps formed by conjoining, or dividing, the old ones; or new names might be given to them, the aſſemblages continuing ſtill the ſame; for this we know has been done in much later times. But I cannot be perſwaded, that any of theſe nations deviated ſo far from the (1) old ſyſtem, as to form one entirely new: for the Two Bears, the Wain, the Whale, Engonaſin, the Swan, the Harp, the Arrow, with many others, ſeem to me to be original aſteriſms in the Scythian Sphere: and theſe aſteriſms, the groundwork of the Egyptian and Grecian fables. No one can think that we have ſet the antiquity of this Science too high,

(1) A lover of truth ought not to be born down by any great name, even by that of Sir Iſaac Newton, who has eſtabliſhed a new ſyſtem of Chronology, upon very precarious Poſtulates, viz. "That the Greek Sphere is no "older than the time of the Argonauts; that it was formed by Chiron the "Centaur for their uſe; and that the hiſtory of the expedition is delineated "on the Sphere." Skill in Aſtronomy was never before reckoned a part of Chiron's character; and the verſes brought to prove it, from one of the old poets who wrote of the Titan war, are too ſlender a foundation for ſuch a ſuperſtructure.

Εἷς τε δικαιοσύλλυ ὄνητῶν ἡμῖν ἦγαγε, δείξας
Ὅρκον, καὶ θυσίας ἱλαρὰς, καὶ Σχήματ' Ολύμπυ.

Clem. Alex. Strom. Lib. I. p. 306.

Theſe lines ſeem to repreſent Chiron under the character of a Lawgiver, excepting the two laſt words Σχήματ' Ολύμπυ, *The figures of the Heavens*; a phraſe for which it will be hard to find any parallel authority. A ſmall Greek criticiſm will reconcile matters, and make them all of a piece; and at the ſame time overturn all reaſonings that are built upon a falſe reading, by ſubſtituting in its room, Σήματ' Ολύμπυ, *The Signs of the Heavens*; that note the Seaſons of the year, the prognoſtics of the weather &c. Σήματα, Σημεῖα, Διοσημεῖα are the proper words uſed by Homer, and Aratus. See *Miſcellaneous Obſervations on authors.* Publiſhed by Mr Jortin. Lond. 1732. Vol. 2. p. 233.

who recollects that the (1) Chaldeans had preserved astronomical observations, for nineteen hundred years before the time of Alexander; and that the (2) Chinese, according to the relations of modern travellers, had the knowledge of the Sphere, very near as early as the Titan age, if not before. Nor is there any reason to think, that it was unknown at the same time to their neighbours, the ancient Tartars; by whom, as I conjecture, Astronomy was first transplanted into Europe.

*The names of the Planets Titanic.*

The Planets, from the first ages almost of the Science in the West, seem to have been appropriated to those deities, whose names they bear in Latin; and which are not improperly (3) derived from the Scythian, or Cel-

(1) Διὰ τὸ μήπω τότε Καλλισθένες ἐκ Βαβυλῶνος πεμφθείσας παρατηρήσεις ἀφικέσθαι εἰς τὴν Ελλάδα, τοῦ Αριστοτέλους τοῦτο ὑποκρίναντος αὐτῷ· ἔτεσι δισχιλίοις φησὶν ὁ Πορφύριος χιλίων ἑπτὰ ἐνὶ καὶ ἐννεακοσίων Τειῶν, μέχρι τῆς χρόνων Αλεξάνδρου τῆς Μακεδόνος σωζομένης. Simplic. Lib. 2. de Cœlo.

(2) The Chinese, who are supposed to be a colony and a very early one from Northern Asia, ascribe the same inventions to their most ancient kings, as the Greeks and Egyptians did to their Gods. Hoang Ti was the founder of their kingdom, and of their Astronomy, Signs, and Cycles. Their annals speak of a great Eclipse in the year 2155 before Christ, which has been proved and verified by calculation. See Du Halde. And a remarkable Conjunction of the Planets is mentioned in their books, to have happened about the year 2500 before Christ, according to Martini, Hist. Sinic. But Monsieur Cassini, who calculated this Conjunction, brings it down to the year 2012. See Louberes Hist. of Siam. p. 254. The first of these two Epochs, according to my reckoning, precedes the Titan age; the latter will come after it.

(3)

| | | |
|---|---|---|
| SATVRNVS | Sadorn, Sadwrn. | i. e. *Potens, bellicosus.* |
| IVPITER Jovis. | Jou *pater.* | i. e. *Juvenis Pater.* |
| VENVS Veneris. | Guener. | i. e. *Amor, Pulchritudo.* |
| MARS Martis. | Maurth. | i. e. *Bellum, Prælium.* |
| SOL ἥλιος. | Hayl, Heol. | i. e. *Sol, Ardor Solis.* |
| LVNA | Lhun. | i. e. *Effigies, Figura.* Vid. Plutarc. de Facie in Orbe Lunæ. |
| MERCVRIVS | Merc-Ur. | i. e. *Mercium Vir.* |

tic.

tic. The Romans received their improved Aſtronomy from the Greeks, but we ſee, that they kept to the Titanic appellations; and no author has ventured to ſay, when theſe names firſt took place. Six of them are Cabiric, and Saturn being added to theſe, makes it probable, that they all owed this honour to the Aborigines of Italy. And the names, by which they are diſtinguiſhed in other languages, will I believe be found to be expreſſive of the characters and properties of theſe deities.

*Apollo and Diana Northern Deities.*

Apollo and Diana, more than any other Gods, are ſerviceable to us, both in connecting the Scythian and Grecian hiſtory, and in eſtabliſhing the antiquity of the Arts. Apollo was the god of medicine, harmony, poetry and divination. The Greeks, as uſual, feigned, ſome that he was born in the iſland Delos, others in Crete; but he was really a Scythian, and a Titan, and is often called Titan by the (1) poets. He was the ſon of (2) Latona and Hyperion, elder brother of Saturn. His mother (3) according to the fable, brought him forth in a place inacceſſible to the ſun; which ſeems to be the land of the Cimmerians. (4) Servius upon that verſe of Virgil

*Hic genus antiquum terræ Titania pubes.* Æn. VI. v. 580.

(1) *Extulerit Titan, radiiſque retexerit orbem.* Virg. Æn. IV.
*Nullus adhuc mundo præbebat lumina Titan.* Ovid. Metam. Lib. I.

(2) Apollodor. Lib. I. pag. 2. Ed. Gale. Diodor. Lib. V.

(3) *Eo tempore Jovis cum Latona Poli filia concubuit. Hoc cum Juno reſciit, facit ut Latona ibi pareret ubi Sol non accederet. Python ubi ſenſit Latonam ex Jove gravidam eſſe, perſequi cœpit, ut eam interficeret. At Latonam Jovis juſſu ventus Aquilo ſublatam ad Neptunum pertulit.* Hygin. Fab. CXL.

(4) *Ex his* [Titanibus] *autem ſolus Sol abſtinuiſſe narratur ab injuria numinum, unde & cœlum meruit.* Servius in loc.

tells us, "That Apollo, of all the Titans, was the only "one who abstained from injuring the Gods, for which "reason he was taken up into heaven." By this is meant, that he was in alliance with the Gods, and was rewarded by them with some territories, wherever those were. Whereas the other Titans, with their sons the Giants, were sent to hell; that is, were either slain, imprisoned, or driven out of theirs. That the Delphic Apollo was a Scythian, is clear from the Greek writers, from whom Tully received it; for speaking of the several gods who went by that name, he says, (1) *Tertius Jove & Latona natus, quem ex Hyperboreis Delphos ferunt advenisse.* Apollo was the chief deity of the (2) Northern nations; and this, with his being called the God of the bow, is to me a sufficient proof of his country. The Cretans who boasted of being instructed by him in archery, called the Bow (3) Scythian. (4) Diodorus from Hecatæus says, "There is an Island not "less than Sicily, in the Ocean over against Celtica, un- "der the Arctic circle, extremely fruitful in every thing,

(1) De Natura Deorum. Lib. 3. That the Son of Latona was the first and true Apollo we learn from the same author. *Reliqui omnes silentur, omnesque res aliorum gestæ ad unum Jovis & Latonæ filium referuntur.* Ibid.

(2) Τιμᾶται δὲ μάλα τοῖς Ὑπερβορείοις ὁ Ἀπόλλων. Schol. in Apollonii Argonaut. Lib. II. v. 677. He was called HEL, VEL, BEL, BELEN, by the Celtes; by the Goths BALDER.

(3) Καὶ τὸ Τόξον Σκύθικον ὀνομαζῶσι. Diod. Lib. V. The learned Wesselingius, the last editor of Diodorus, chooses to read Κρήτικον for Σκύθικον, without any warrant from the MSS: but had he sufficiently attended to Apollo's country, perhaps would have acquiesced in the old reading.

(4) Ἐν τοῖς ἀντιπέραν τῆς Κελτικῆς τόποις κεῖται τὴν Ὠκεανὸν νῆσον οὐκ ἐλάττω τῆς Σικελίας· πρώτιον ὑπάρχειν μὲν ἐκτὸς τῆς Ἄρκτου, κατοικεῖσθαι δ' ὑπὸ τῶν ὀνομαζομένων Ὑπερβορέων — ἔσαν δ' αὐτοῖς εὔγειόν τε καὶ πάμφορον — μυθολογοῦσι δ' ἐν αὐτῇ Λητὼ γεγονέναι· διὸ καὶ τὸν Ἀπόλλω μάλιστα τῶν ἄλλων θεῶν παρ' αὐτοῖς τιμᾶσθαι· εἶναι δ' αὐτοὺς ὥσπερ ἱερεῖς τινὰς Ἀπόλλωνος, κτλ. Diod. Lib. II. p. 91.

"inhabited

"inhabited by the Hyperboreans; who worſhipped Apol-
"lo more than any other deity, and were in a manner
"his prieſts, — That in their city they had his (1) Tem-
"ple — And that once in Nineteen years, the God came
"among them." [By which it ſhould ſeem that Cycles were a northern invention.] "They ſaid likewiſe that La-
"tona was a native of their country, — that the inhabi-
"tants had a great regard for the Greeks, and particular-
"ly for the Athenians and Delians. And that Abaris their
"countryman, went from thence into Greece, and renew-
"ed the ancient league with the Delians." Add to this, the report of the Delians themſelves to (2) Herodotus, "That their ſacred rites were tranſmitted to them from
"Scythia by certain Hyperborean virgins, Argis and Opis
"who came with the Gods; and after them Hyperoche
"and Laodoce, who died in Delos, and whoſe ſepulchre
"in the temple of Diana, was to be ſeen in his time." In the Hyperborean Iſland then we are to look for the birthplace of Apollo, and of his ſiſter Diana, the goddeſs of the bow, a (3) Northern deity; for Medea, when ſhe

(1) This temple Mr Toland thought was ſtill remaining in the village of Claſſerneſs in the Iſle of Lewis, conſiſting of a Circle of Twelve Stones, with another of greater height than the reſt in the centre. Hiſtory of Druids, pag. 89, 158, 160. See Martin's account of the Hebrides or Weſtern Iſles of Scotland, pag. 9. Where the form of the temple, and the approach to it, are exhibited on a copper plate.

(2) Φασὶ δὲ οἱ αὐτοὶ καὶ τὴν Ἄργιν καὶ τὴν Ὦπιν, ἐέσας παρθένους ἐξ Ὑπερβορέων ἀπικέσθαι ἐς Δῆλον ἔπι πρότερον Ὑπερόχης τε καὶ Λαοδόκης — τὴν δὲ Ἄργιντε καὶ τὴν Ὦπιν ἅμα αὐτοῖσι τοῖσι θεοῖσι ἀπικέσθαι λέγεσι — τῆσι δὲ παρθένοισι τυύτῃσι τῆσι ἐξ Ὑπερβορέων τελευτησάσῃσι ἐν Δήλῳ κείρεσθαί τε καὶ κόρας καὶ οἱ παῖδες οἱ Δηλίων — τὸ δὲ σῆμα ἔστι ἔσω ἐς τὸ Ἀρτεμίσιον ἐσίντι ἀριστερῆς χειρός. Herod. Lib. IV. §. 33, 34, 35.

(3) *Et Taranis Scythicæ non mitior ara Dianæ.* Lucan. Lib. I.
*Qua ſublime nemus, Scythicæ qua regna Dianæ.* Idem Lib. III.

came

came with Jaſon and the Argonauts from Colchis, (1) pretended that "She brought Diana with her from the Hy-"perboreans." By *Genus antiquum terræ*, as above, (2) Servius ſays is meant the Firſt Race, or Titans properly ſpeaking, the Giants being the Second Race. (3) Tityus, one of theſe giants, was ſlain by Apollo's arrows, for endeavouring to force Latona; and he was, what his (4) name implies, a Titan or Son of the earth; and, I preſume, from this account of him, an Hyperborean. So that I think there can be no room to doubt, that the Titans were Scythians, as we have all along aſſerted.

*The Harp a Symbol of Apollo.*

The Harp is a ſymbol of Apollo, and whether he, or Mercury, is to be called the inventor, the Greeks received it from the Scythians; tho' I ſuppoſe that they improved it, and afterwards changed its name. But in our language we retain the original (5) word to this day. Diodorus tells us that "The inhabitants of the Hyperborean "city were for the moſt part Harpers." And every one knows in what eſteem this ancient muſical inſtrument has been always held by the northern nations.

(1) Diodor. Lib.V.

(2) ANTIQUUM. i. e. *Primum. Titanas enim contra Saturnum genuit: Gigantes poſtea contra Jovem.* Serv. in locum.

(3) *Hic* [Tityus] *amavit Latonam: propter quod Apollinis confixus eſt ſagittis.* Servius in Æn.VI. §. 59.

(4) Τιτ-ύος i. e. *Terræ filius.*

(5) *Romanuſque Lyra plaudat tibi, Barbarus* HARPA.
Venant. Fortunat. Lib.VII. Carm. 8.

Another

*The Arrow.* Another mark by which he is commonly known is the (1) Arrow, and this I think alludes to his power of Divination: a rod or arrow being an inſtrument always uſed by thoſe who pretended to any ſkill in magick. The Art of divining by Rods or Arrows, Βελομαντεια, or Ραβδομαντεια, as it was called, is extreamly ancient, and ſeems to have deſcended from the (2) Eaſtern Scythians to the Weſtern. It chiefly (3) prevailed among the Alans, Marcomans, Bulgarians and Germans. We are told by Eratoſthenes that (4) "Apollo hid his Arrow, with "which he ſlew the Cyclopes, among the Hyperboreans." By which, if any thing is meant, I ſuppoſe, it muſt be this gift of Divination: no people having been more remarkable in all times, for ſorceries and inchantments, than the Hyperboreans. And tho' Abaris, who is called prieſt of the Sun, and is ſaid to have poſſeſſed this Arrow, and by the help of it to have (5) conveyed himſelf over rivers and mountains, delivered it up at laſt to Pythagoras; yet the notion of Magic is ſo ſtrongly imprinted on the minds of the Northern people, that it has continued ever ſince his time, and perhaps will never be eradicated.

*The Hyperborean Iſland.* Authors are divided in their ſentiments about the Hyperborean Iſland juſt now mentioned. Rhodomannus

(1) He is frequently pictured on the coins of the Syrian Kings with his Arrow, and without the Bow. Vid. Vaillant, Haym &c.

(2) See Hiſtory of Gengizchan. Book I. c. 4.

(3) See Grotius upon Ezekiel Cap. XXI. v. 21. and Herodotus Book IV.

(4) Τοῦτο τὸ βέλος δὴ τοξικὸν ὃ φασὶν εἶ Απόλλωνος, ὅτε δὲ τοὺς Κύκλωπας, τοῦ Διὶ κεραυνὸν ἐρασαμένους, ἀπέκτεινε δι' Ασκληπιὸν· ἔκρυψε ὃ αὐτὸ ἐν Υπερβορείοις. Eratoſth. Cataſteriſmi. Cap. 29. p. 124. Ed. Gale.

(5) Herodotus Lib. IV. Jamblichus Vit. Pythag. Lib. I. c. 28.

the

the editor of Diodorus ſuppoſed it to be our Albion or Britain: (1) Mr Rowland only the Iſle of Angleſey: (2) Olaus Rudbeck the peninſula of Scandinavia: (3) Mr Toland the Weſtern Iſles of Scotland: though, when he was ſo near, I wonder he never thought of his native country Ireland, which ſeems by its ancient type to have as good a claim to the title, as any of the others.

*Iceland the country of Bards.*

Iceland beſt anſwers to Diodorus's deſcription, both as an Iſland, and as to ſituation, being placed "Under the Arctic circle in the Hyperborean ocean:" and likewiſe as to extent, "Being not leſs than Sicily." Tho' how to reconcile it to the other character of "Fruitfulneſs" I am at a loſs; unleſs it ſhould be thought that this article is fabulous, which is not improbable. Iceland tho' unknown to the Romans, was certainly known to the Greeks, and was the Thule of (4) Pytheas Maſſilienſis, tho' Strabo looks upon his account as a fable. Modern authors who deny that Thule is Iceland, appeal chiefly to Pliny, Tacitus, and Solinus, who knew nothing of its ſituation; their knowledge of the Hyperborean ocean, going no further than Scandinavia, the northern continent of Germany, and the Britiſh Iſles, beyond which they thought nothing habitable. If Iceland was inhabited in Pytheas's time, it muſt have been depopulated afterwards; the preſent inhabitants being the deſcendants of a colony from Norway, which ſettled there A. D. 874: for which

(1) Mona Antiqua reſtaurata. Pag. 76.
(2) Ol. Rudbeck. Atlantica. Par. I. c. 9.
(3) Hiſtory of the Druids. p. 154, 155, &c.
(4) Strabo Geogr. Lib. IV. p. 201.

reaſon

reaſon the Icelandic (1) writers themſelves diſclaim all right to Thule. Their Iſland however has been productive of many excellent geniuses; and was from ages the great (2) ſtorehouſe of Northern learning. Wit is the product of all countries, and, though it may be more refined in ſouthern climates, yet gains life and ſtrength in all; nor have the northern ones ever wanted their ſhare of it. Iceland has been always (3) celebrated for its Bards; more are thought to have been produced upon that ſpot, than on any other, by a particular deſtiny. And whoever reads (4) Magnus Olaus's account of his countrymens natural

(1) Arngrim Jonas Crymogæa. Hamb. 1610. Pag. 13.

(2) *Nec Tylenſium* (Thulenſium i. e. Iſlandorum) *induſtria ſilentio obliteranda: qui cum ob nativam ſoli ſterilitatem luxuriæ nutrimentis carentes, officia continuæ ſobrietatis exerceant, omnia vitæ momenta ad excolendam alienorum operum notitiam conferre ſoleant, inopiam ingenio penſant. Cunctarum quippe nationum res geſtas cognoſſe, memoriæque mandare, voluptatis loco reputant: non minoris gloriæ judicantes alienas virtutes diſſerere, quam proprias exhibere. Quorum theſauros hiſtoricarum rerum pignoribus refertos curioſius conſulens, haud parvam præſentis operis partem ex eorum relationis imitatione contexui: nec arbitros habere contempſi, quos tanta vetuſtatis peritia callere cognovi.* Saxo Grammat. Præf. ad Hiſt. Danicam.

(3) *In Iſlandia ubi linguæ ejus uſus præcipue conſervatur, magno numero poetæ extant prompti & ingenioſi.* Magn. Olaus apud Ol. Worm. Lit. Run. p. 196.

(4) *Deinde & hoc noſtra poeſis peculiare habet; quod cum in vulgaribus linguis quilibet pro more gentis ſuæ Rhythmos condere, verba in numeros aliquales cogere, uſuque id promptum reddere poſſit: in noſtra nemo poeta exiſtat, nec facillimum genus Rhythmi ſine magno negotio connectat, etſi maxime affectat,* niſi qui poetico ſpiritu ſingulariter afflatus eſt. *Qui quidem afflatus ut cæteri naturæ motus, aliis acrior, aliis remiſſior contingit. Quidam præmeditati Rhythmos feliciter edunt, aliqui ferventiori quodam impetu omnia genera Rhythmi ſponte profundunt, ut Rhythmus ſit, quicquid conentur dicere; ut ingenioſiſſimus olim apud Romanos poeta de ſua vena profitebatur; nec ſoluta oratio, quam iſta ligata, illis promptior eſt. Adde quod in prima ſtatim infantia, ejuſmodi natura manifeſtis ſe proferat indiciis. Nec præterеundum, quod motus ille ingenii in novilunio ſit ferventiſſimus, & Rhythmiſtam notabilem res poeticas aliis enucleantem, aut in Rhythmis fundendis occupatum, vino madentem, melancholia graviore infeſtatum, aut furore quodam correptum dixeris; & ſæpius hæc indoles etiam in ignotis ex ſingulari aliquo geſtu conſpicitur, quem nos*

talents in that way; will be inclined to pronounce them, in poetical phraſe, Apollo's genuine Sons, and under his more immediate influence.

*The introduction of letters deſtroyed the true hiſtory of Greece.*

Should it be aſked, how and when the Greeks became ignorant in matters that ſo much concerned their honour and original; I anſwer that their ignorance began to appear, at a time when they prided themſelves moſt upon their knowledge: this is often the caſe with particular perſons, and cuſtom and example make it more general. From the firſt uſe of reaſon, men took a pleaſure, and found their advantage, in tranſmitting to poſterity paſt tranſactions: at firſt by the help of memory, and then by ſome more laſting tokens, ſuch as the ſetting up of rough ſtones, which was one of the moſt ancient methods. But when in time ſuch marks could not be underſtood without tradition, and where that failed, were of no further uſe; ſomething more ſignificative was required, which perhaps gave birth to Sculpture and Writing. Theſe began upon ſtones or trees, with rude delineations of the things intended to be recorded; which by degrees were reduced to more contracted ſigns and characters, ſufficiently intelligible to the learned of the ſeveral countries where they were uſed. In this manner all knowledge was conveyed for many ages; witneſs the ancient learning of Egypt, and the living inſtance of the practice in China.

Skallvijngl *i. e.* Poeticam vertiginem, *appellamus. Sunt qui noſtram poeſin in malis avertendis & inducendis mirabiles affectus habere exiſtiment, quæ res fortaſſis non careat exemplis.* Magn. Olaus apud Worm. Lit. Run. pag. 192, 193.

When

When the Greeks had gained the more compendious method of expreſſing their ſentiments by words in alphabetical letters, they ſoon grew weary of writing by characters, as well they might; and by this means perhaps enriched their language, and made it ſo copious and harmonious, as it appears at preſent. But they ſeem from that time to have forgot, as uſeleſs, what was contained in their former writings; or retained it but very imperfectly, and as it were by tradition. They endeavoured afterwards to excuſe their ignorance by unavoidable accidents; (1) imputing it to a deluge, that deſtroyed moſt part of the inhabitants, and all their publick written records. Whatever was the cauſe, it is certain that they took but little care of facts, and leſs of times; ſo that (2) Sir Iſaac Newton had good reaſon for rejecting the authority of all profane hiſtory, that was above fourſcore years, or an age older than the time of Cadmus. Had the Greeks tranſferred, with accuracy, into alphabetical writing, what was delivered before in characters; their hiſtory and chronology could not have ſuffered ſo great a maim as it has done. But inſtead of taking this method, they grew fond of novelties, and applied themſelves to the enigmatical learning of the Phenicians and Egyptians; which, like our romances, was calculated to deſtroy the truth of hiſtory, under the ſemblance of greater wiſdom. The Egyptian prieſts told Solon, that the Greeks were (3) children in an-

(1) Ὕστερον δὲ πάλιν τοῖς Ἕλλησι γινομένης κατακλυσμοῦ, καὶ διὰ πολὺ ἐπιμένειαν τῶν πλείστων ἀνθρώπων ἀπολομένων, ὁμοίως τούτοις καὶ τὰ διὰ τῆς γραμμάτων ἀπομνήματα συμβῆναι φθαρῆναι. Diodor. Lib.V. p. 328.

(2) See The introduction to his Chronology.

(3) Ὦ Σόλων, Σόλων, Ἕλληνες ἀεὶ Παῖδες ἐστε. Plato in Timæo.

cient learning; and I think treated them as such, by taking advantage of their credulity, and obtruding any idle stories upon them.

*The origin of the word Barbarian.*

The Greeks in the mean time, puffed up with their new acquisitions of science, began to despise their unpolished neighbours and allies; and in return were as much despised by them. The Scythians, as we learn from (1) Herodotus, took an antipathy to the refinements of the Greeks; broke off all commerce with them on that account; nor would admit of their new sacred rites, but made it death to practise them; as in the case of Scyles and Anacharsis. Both (2) Thracians and Scythians adhered to the old way of hieroglyphic writing; rejected alphabetical letters, and thought it a disgrace to use them: and from that time, as I conceive, they began, by way of reproach, to be called (3) Barbarians, or Northern Men. With a people thus stigmatized, it cannot be supposed, that the polite Greeks would acknowledge any alliance,

(1) Herodotus. Lib. IV.

(2) That the ancient Scythians dealt in Hieroglyphics, appears from the message which they sent to Darius when he invaded their country, symbolized under a Mouse, a Bird, a Frog, and Arrows. Herodot. Lib. IV. And Eustathius testifies the same of the later Scythians. Οἱ δέ γε παλαιοὶ, ὁποῖόν τε καὶ οἱ Αἰγύπτιοι ἐποίουν, ζῳδιά τινα Ἱερογλυφοῦντες, καὶ λοιπὸν ὃ χαρακτῆρας εἰς σημασίαν ὧν λέγειν ἐβούλοντο· ὅπω καὶ αὐτοὶ καθὰ καὶ τὸ ὕστερον Σκυθῶν ἐσήμαινον ἃ ἤδελον, εἰδώλά τινα καὶ πολυειδῆ γραμμικὰ σχήματα ἐγγράφοντες, ἤτοι ἐγλύφοντες. Com. in Iliad. Z. p. 489. Τῶν ἀρχαίων φασὶ Θρακῶν μηδένα ὅπισθεν γράμματα· ἀλλὰ καὶ ἐνόμιζον ΑΙΣΧΙΣΤΟΝ εἶναι πάντες οἱ τὴν Εὐρώπην οἰκοῦντες βάρβαροι χρῆσθαι ΓΡΑΜΜΑΣΙΝ. Ælian. Var. Hist. Lib. VIII. c. 6.

(3) The ancient Greeks thought the word Βάρβαρος not of Greek original. v. Strabo Lib. XIV. and later Etymologists scarce know what to make of it. I prefer the derivation given by Ol. Rudbeck to all others, viz. From BOR BARN i. e. *Boreæ Filii*, or *Northern Men.* Vide Atlantic. Par. I. pag. 691.

much

much leſs deduce their ſcience from them. They concealed their extraction as much as poſſible; and though they could not entirely ſuppreſs the hiſtory of the Gods, becauſe their religion was built upon it, yet they diſguiſed it, in imitation of the Egyptians: by ſubverting all the chronology, referring the moſt ancient facts to later, and different times, places, and perſons; and thereby opening a field to endleſs fables.

*Fabulous hiſtory began in Bœotia.*

This exotic depraved taſte appears to have commenced with the Æra of Cadmus's coming into Europe; and amongſt the Bœotians, always accounted the dulleſt people of Greece. For ſoon after the arrival of Cadmus, the Gods acquired (1) new births in Bœotia, Minerva at the river Triton, Mercury on mount Cerycius, Hercules and Bacchus at Thebes. Then too, for I think it can be traced no higher, began a new, and prepoſterous, genealogy of the *Great Gods*; many of whom, as Vulcan, Mars, Mercury, Apollo, Minerva and Diana, are ſaid to be begotten by Jupiter, tho' they were only his contemporaries, I may ſay his guardians; and all appear to be older than himſelf. Then followed a long train of other Gods and Heroes, together with a mixture of monſters, and ideal beings, that could have no foundation in hiſtory; but whoſe genealogies we find faithfully recorded in the *Theogony* of the Bœotian bard. After all this, it is not difficult to underſtand, how (2) Bœotia came to abound with Oracles, more than any other country of Greece.

(1) Vide Pauſan. in Bœotic.

(2) Τὰ γὰρ ἄλλα τί δεῖ λέγειν· Ὅτι τῶν Βοιωτίαν, ἕνεκα Χρηστηρίων, πολύφωνον ἦσαν ἐν τοῖς πρότερον χρόνοις, νῦν ὀλιγόλογοι τε καὶ σπάνιοι. Plutarch. de Orac. Defect.

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*The declenſion of the Titan language in Europe.*

The Titan language yielded to time, and to the common revolutions incident to men and things; to improvement of arts, conqueſt, commerce, and the like. Whilſt the two prevailing languages of Europe, firſt the Greek, and then the Roman, were making advances towards perfection, the Celtic gradually ſunk of courſe. But we ſee that it kept its ground longeſt in the Weſtern parts; where it might ſtill have flouriſhed in a greater degree, had it not been expoſed to the continual irruptions from the North. The country between the Caſpian and Euxine ſeas was a common thoroughfare for the Northern nations into Southern Aſia: but when that became ſufficiently peopled, the inhabitants of Media, Armenia, Aſia Minor &c. were able in ſome meaſure to repel the later colonies. The mountains lying between the two ſeas, were a ſort of natural fence, but not ſufficient to reſtrain thoſe fierce ſpirits, without ſome aſſiſtance from art. One eaſy, but narrow, paſſage, ran on the ſide of the Caſpian ſhore; thro' which in the earlieſt times they ſeem to have taken their route. At a proper place were ſituated, what the ancients called the (1) Caſpian Gates; fortified, as it is probable, by the ancient kings of Media or Hyrcania; and according to ſome late authors made (2) impregnable by Alexander the great. Another paſſage went through Mingrelia or Colchis, on

(1) CASPIÆ PORTÆ *a Lazaris* [qu. an Chazaris?] *pro Romanis defenſæ: in eo loco ubi poſthæc Alexander Magnus portas conſtituens, Pylos Caſpias nominavit; quod nunc Lazorum gens cuſtodit pro munitione Romana.* Jornandes de Rebus Geticis. c. 7.

(2) See M. Petis de la Croix Hiſt. of Genghizcan. Book IV. c. 9.

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the Euxine ſide, by which the (1) Cimmerians paſſed, when they were expelled their country by other Scythians; who purſued them, but miſtaking the road, entered by the Caſpian gates into Media, the Cimmerians falling into Aſia Minor. Modern travellers take notice of a (2) Wall built on the mountains between theſe two paſſes, intended no doubt to oppoſe all hoſtile incurſions: and this neceſſarily turned the current of the Northern people more freely upon Europe. Where the wall terminated on the Euxine, I have not yet been able to learn, but gueſs that

(1) Herodotus. Lib. I. & IV.

(2) *Above Derbent appear the ruins of a wall, which reached from thence to the Negropont, or Euxine ſea: which has been a work of incredible charge and labour. In ſome places the ſaid wall appears very plain, and is about four feet thick.* Struys's Voyage. Book III. c. 20. p. 226. Olearius in his Travels of the Holſtein Ambaſſadours, ſays the wall was Six feet in thickneſs, and Fifty Leagues in length. Book VII. p. 403. The Perſian hiſtory, or rather romance, aſcribes the building of this wall to Iſcander, or Alexander the great. See Olearius Book VI. p. 335. But it ſeems to me to be a work prior to the time of Alexander: nor does it appear from the courſe of his victories, that he ever came near the Caſpian Gates. Quintus Curtius and other authors, who ſeem to favour that opinion, by an unaccountable errour, have miſtaken either the Jaxartes or Oxus, eaſtern rivers beyond the Caſpian ſea, for the Tanais that falls into the Euxine. I muſt here remark, that this Grecian hero was to the eaſtern nations, what the Titans were to the Greeks, viz. The ſubject of their mythology: for their firſt and fabulous hiſtory, will I believe be found to begin with his exploits. The eaſtern writers, tho' they had loſt all memory of the true authors of this work, have yet preſerved the uſe for which it was intended, namely to obſtruct the incurſions of the northern people. It is called by them, *Agger a Bicorni (i. e. Alexandro) extructus inter nos & Jagog & Magog.* Geograph. Nubienſis. Clim. 6. c. 9. where the reader will be diverted with a ludicrous account of theſe enemies, the people of Jagog and Magog. In the year 1721 the learned Demetrius Cantemir prince of Moldavia, then in the ſervice of the emperour Peter of Ruſſia, attended by a party of twenty dragoons, went a days march from Derbent in queſt of the ruins of this wall, and deſcribed ſome part of its courſe towards the Euxine; which was publiſhed by the learned Profeſſor Bayer at Petersburg. Vid. Act. Petropol. Vol. I. p. 405.

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it was carried on to Phaſis in Colchis. Toward the Caſpian, its ruins ſhew that it began from the town of Derbend; which town if ever called Alexandria from the great conqueror, as (1) ſome are of opinion, has long ſince regained its ancient northern (2) name, denoting the importance of the paſſage. That torrent of (3) nations, which from time to time came pouring down from mount Imaus, and the backſide of the Caſpian, to the Euxine, meeting with theſe obſtructions, formed a conflux of innumerable languages about and between thoſe two ſeas. And this may account for what (4) Strabo has related of the Alans, and (5) Pliny of King Mithridates, and of the commerce of Dioſcurias in Colchis.

*The Gothic language univerſal in Europe.*

Moſt of theſe Pontic and Caſpian languages were probably Dialects, ſome more, ſome leſs, remote from the mother tongue; but if any one of them deſerved

(1) Olearius and the Eaſtern Writers: from whom later travellers have borrowed their accounts.

(2) DERBEND, or in Engliſh DOOR-BAND, tranſlated is *Januæ Vinculum*, or the *Faſtening of the Gates*. BENDER is only an inverſion of the ſame ſyllables, an uſual name for a town, that is the Key, or Inlet, into a country.

(3) *Hinc eſt quod varientur eorum Septentrionalium linguæ, quia ſcilicet ſcriptura & literis non reſtringuntur. Nam (dicente Moſcovitarum ad Sinas Legato) inter Moſcoviam & Chinam ſunt ſaltem Quinquaginta Tatarorum gentes, diverſis linguis utentes.* Hyde Rel. Vet. Perſ. p. 522. Compare this with the teſtimony of Timonax. Pag. 6. Not. 1.

(4) Γλῶτται δ' εἰσὶ ἐξ μὲν εἴκοσι αὐτοῖς [Alanis] ἀφ' τὸ μὴ εὐεπίμικτον πρὸς ἀλλήλους. Strabo. Lib. X. pag. 503.

(5) *Mithridates Viginti & Duarum gentium rex, totidem linguis jura dixit, pro concione ſingulas ſine interprete affatus.* Plin. Hiſt. Lib. VII. c. 24. *Coraci urbe Colchorum Dioſcuriade, juxta fluvium Amethunta, nunc deſerta: quondam adeo clara, ut Timoſthenes in eam Trecentas nationes diſſimilibus linguis deſcendere prodiderit. Et poſtea a noſtris Centum & Triginta interpretibus negotia ibi geſta.* Lib. V. c. 5. Vid. Strab. Lib. XI.

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this latter title, I think, it muſt be the Gothic. The word Goth is not to be found in authors till ſome time after the Chriſtian Æra. (1) Some think that it began in Europe, and that the Goths at firſt came from Scandinavia, and ſent out their colonies ſouthward. (2) Others ſay that the Goths and Getes were the ſame people. And (3) ſome think the word Goth equivalent to Scyth, or Scythian. We have not time to diſpute about the word; what comes more properly under our conſideration, is the language commonly known by the name of Gothic: which might belong to many people of different denominations. This language certainly had its riſe in Aſiatic Scythia, and probably partook more of the northern idiom, as the Celtic had more of the eaſtern. That it can be no dialect of the Celtic, we are informed by (4) one, who was, or would be thought to be, intimately acquainted with both. As it made its way into Europe, and became univerſal there, it is to be conſidered as a mother tongue like the Celtic; being the parent of ſo many others, Teutonic, Francic, Saxon, Runic, with all their various tribes of deſcendants.

(1) Jornandes Epiſc. Raven. de Rebus Geticis. c. 8.

(2) Sheringham de Angl. Gentis Orig. Cap. IX.

(3) *Gothi cum Scythis una probantur origine ſati, unde nec longe a vocabulo; demutata enim ac detracta litera* Getæ, *quaſi* Scythæ *ſunt nuncupati.* Iſidor. Hiſpal. Cronicon. *Hoc ipſum nomen* Σκύθης *de quo nunc agimus, varie a Græcis enuntiatum eſt, & multas* μεταπλάσεις *incurrit. Nam* Σκύθης, Γέτης, & Γοτθὸς *idem eſt.* Salmaſ. de Hellen. p. 368.

(4) *Thus the Celtic and the Gothic, which have often been taken for each other, are as different as Latin and Arabic.* Toland's Hiſt. of Druids. pag. 7.

*Woden or Odin the great Leader of the Goths.*

Nothing certain is recorded of this language, till a few years before our Saviour's nativity. (1) Odin or Woden with his people came from the Asiatic side of the lake Mæotis; driven out, as it is thought, by the terror of the Roman arms, after the conquest of Mithridates by Pompey. He retired perhaps for the same reason to the northern parts of Europe, not subject to the Roman government, and settled in Scandinavia, and the coasts about the Baltic sea: from whence (2) some have called this migration of the Goths, only a return to their mother country. By the increase of new swarms they possessed themselves of the more Eastern parts of Europe; by degrees grew troublesome and formidable to the Roman state, and at last entirely overturned it. In carrying on their conquests, no doubt but they committed great devastations; for which they are loaded with infamy by some historians, and their name continues to be a term of reproach, for those who profess an enmity to arts and sciences. But the Goths were in truth the most (3) civilized of all the Northern nations of their time. Odin brought with him many useful arts; and amongst the

(1) *Unicam gentium Asiaticarum immigrationem, in orbem Arctoum factam nostræ Antiquitates commemorant; sed eam tamen non primam: verum circa annum tandem 24 ante natum Christum, Romanis exercitibus auspiciis Pompeii Magni in Asiæ parte, Phrygia Minore, grassantibus: illa enim epocha ad hanc rem nostri chronologi utuntur. — In cujus* [Gylvi Sueciæ regis] *tempora incidit Odinus Asiaticæ immigrationis, factæ Anno 24 ante natum Christum, antesignanus.* Arngrim. Jonas Crymogæa. Lib. I. cap. 4. p. 30, 31.

(2) Sheringham De Angl. Gen. Orig. Cap. XII.

(3) *Nec defuerunt qui eos sapientiam erudirent. Unde & pœne omnibus Barbaris Gothi sapientiores semper extiterunt, Græcisque pœne consimiles, ut refert Dio.* Jornandes de Rebus Geticis.

rest,

reſt, that of (1) letters. His colony therefore was kindly received by the natives, and ſettled peaceably among them; till for want of room, they were obliged to extend their dominions by force of arms. Odin beſides his great ſkill in war, wrought many aſtoniſhing feats by Magick; and a thouſand fabulous ſtories are recorded of him. He was after death reverenced as the chief deity of the Goths: his inferiour captains were likewiſe deified under the name of *Aſæ* or *Aſiatics*, to diſtinguiſh them from the Europeans; and their (2) language, or at leaſt their Poetry, was called *Aſa-Mal*, or *Aſiatic Speech*.

*The Gothic Language in Europe, before the time of Odin.*

Tho' this is the firſt notice we have of the Gothic language in hiſtory, yet there is reaſon to think it of much longer ſtanding in Europe; if we may judge from its acknowledged (3) agreement with the ancient Greek. For this makes it probable, that it was the language ſpoken by the Getes and Thracians; perhaps brought in by the Cimmerians, and by Deucalion and his ſons, who overran Greece. If we ſearch higher into Aſia, we find it ſpread very widely

(1) *Odino etiam & aliis, qui ex Aſia huc devenere, tribuunt multi antiquitatum Iſlandicarum periti; unde & Odinus* Runhofdi, *ſeu Runarum* [i. e. Literarum] *auctor, vocatur.* Ol. Wormius Liter. Run. Cap. 20. Ed. Secund. Hafn. 1651.

(2) *Linguam Danicam antiquam cujus in rythmis uſus fuit, veteres appellarunt* Aſamal, *id eſt* Aſiaticam, *vel* Aſarum Sermonem, *quod eum ex Aſia Odinus ſecum in Daniam, Norvegiam, Sueciam, aliaſque regiones Septentrionales invexerit. De quo Edda Lib.* I. Steph. Stephanius Præf. in Saxon. Grammat. Hiſt.

(3) Vide Meric. Caſaubon. De Lingua Angl. Vet. Lond. 1650. Erici Benzelii, & Edv. Lye, Præf. ad Evang. Goth. Cl. Junii Gloſſar. Gothicum.

there too. (1) Thoſe who are acquainted with the Perſic language, diſcover a very ſtriking agreement between that, and the Gothic. Some again find the ſame (2) affinity between the Greek and Perſic, as others between the Greek and Gothic: whence it is reaſonable to conclude, that all three came from the ſame root; perhaps from the Parthians, or ſome other Scythian nation, that once ruled in Southern Aſia.

*Agreement between the Tartarian and German Languages.*

That curious traveller Buſbequius had heard of a (3) people in Crim Tartary, who ſpoke the Gothic, or Teutonic, language; and (4) doubted whether they were not a nation of fugitives, driven from the north parts of Germany by Charles

(1) *Quod ad hoc ævi latuit pleroſque eruditorum, ex eadem origine compererat* [Elichmannus] *fluxiſſe Germanicam & Perſicam linguam, ad hanc illum conjecturam ducente infinita vocum copia utrique linguæ communium: ſed & verbis ſimiliter terminatis, eodem modo compoſitis, aliiſque multis argumentis.* Salmaſ. Præf. ad Cebetis Tab. Arab. Verſam.

(2) *Sed & flexio verborum, & alia tam multa ſimilia ſunt utraque lingua ut videri queant ab eadem origine utraque fluxiſſe.* Salmaſ. de Helleniſt. p. 398. *Nec in nominibus porro numeralibus, quod parum eſſet, ea affinitas trium linguarum Græcæ, Perſicæ, & Germanicæ, cernitur, ſed in vocabulis infinitis.* Idem pag. 395.

(3) *Non poſſum hoc loco præterire, quæ de gente accepi, quæ etiamnum incolit Tauricam Cherſoneſum, quam ſæpe audiveram ſermone, moribus, ore denique ipſo, & corporis habitu, originem Germanicam referre.* Busbequ. Epiſt. IV.

(4) *Hi Gothi an Saxones ſint, non poſſum dijudicare. Si Saxones, arbitror eo deductos tempore Caroli Magni qui eam gentem per varias orbis terrarum regiones diſſipavit.* Id. ibid. He adds, *Cui rei teſtimonio ſunt urbes Tranſilvaniæ, hodieque Saxonibus incolis habitatæ. Atque ex iis ferociſſimos fortaſſe longius etiam ſummoveri placuit in Tauricam uſque Cherſoneſum; ubi quidem inter hoſtes religionem adhuc retinent Chriſtianam.* But this is rather a proof that they were not Saxons. The people whom Charles drove out were Pagans; and he only fought for their converſion: for ſo many as would receive Chriſtian Baptiſm, as Witichind did, were permitted to ſtay in their own country. Vid. Krantzius Saxonia.

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the Great. But thoſe Cimbrians, or northern Germans, ſeem to have taken a different courſe by ſea; and to have infeſted the weſtern parts of Europe, where they became known to our hiſtorians by the name of Pagans, Pirates, Danes or Normans; nor was their language much different from our Saxon. Buſbequius's Tartars I take to be the true remains of the Goths, or perhaps of the old Cimmerians; as Precopenſian Tartary was the firſt country in Europe, where the Cimmerians ſettled.

*Tartarian words agreeing with the Engliſh, Saxon, or Gothic.*

An Engliſh reader may perhaps [illegible] be deſirous of knowing the mother country, from whence his own language came ſo many hundred years ago. I ſhall therefore not think it too much trouble, to tranſcribe a liſt of Tartarian words of the moſt common uſe, correſpondent to the Teutonic or German, in order as they ſtand in Buſbequius's Fourth letter. He took them from the mouth of a Tartar Envoy, who came with a complaint to the Porte, whilſt he was there in quality of embaſſadour from the emperour Ferdinand of Germany. Buſbequius premiſes, that the Tartar always (1) prefixed the article *Tho*, or *The*, to his words.

| | | | |
|---|---|---|---|
| Broe | *Panis* | Bread | *Sax.* Bpeob. |
| Plut | *Sanguis* | Blood | *Sax.* Blob. *Goth.* ΒΛΡΦ. |
| Stul | *Sedes* | Stool | *Sax.* Stole. *Goth.* ΣΤΡΛS. |
| Hus | *Domus* | Houſe | *Sax.* Hur. *Goth.* hns. |
| Wingart | *Vitis* | Vineyard | *Sax.* Pingeapb. *Goth.* ϜΕΙΝΛΓΛΚΛS. *i. e. Vinea.* |

(1) *Omnibus vero dictionibus proponebat articulum* Tho *aut* The *noſtratia, aut parum differentia.*. Ibid.

Salt

| | | | |
|---|---|---|---|
| Reghen | *Pluvia* | Rain | *Sax.* Hpæʒn, Ren. *Goth.* ЯIГN. |
| Brudor | *Frater* | Brother | *Sax.* Bpoðep. *Goth.* ВRϠϕR. |
| Schweſter | *Soror* | Siſter | *Sax.* Spuꝑtep. *Goth.* SVISTAR. |
| Alt | *Senex* | Old | *Sax.* Ealð. *Goth.* ΛΛϠ. *i. e. Ætas.* |
| Wintch | *Ventus* | Wind | *Sax.* Pind. *Goth.* VINϠS. |
| Silvir | *Argentum* | Silber | *Sax.* Seolꝑep. *Goth.* SIΛNBR. |
| Goltz | *Aurum* | Gold | *Sax.* Golð. |
| Kor | *Triticum* | Corn | *Sax.* Copn. *Goth.* KΛNKN. *unde Coranum vel Granum.* |
| Salt | *Sal* | Salt | *Sax.* Sealt. *Goth.* SΛΛT. |
| Fiſch | *Piſcis* | Fiſh | *Sax.* Fiſc. *Goth.* ꝀISK. |
| Hoef | *Caput* | Head | *Sax.* Heoꝑod, Hæꝑð. *Vox Cædmon.* |
| Thurn | *Porta* | Door | *Sax.* Dup. *Goth.* ϠΛNR. |
| Stern | *Stella* | Star | *Sax.* Steoppa. *Goth.* STΛIKNR. |
| Sune | *Sol* | Sun | *Sax.* Sunna. *Goth.* SNNNR. |
| Mine | *Luna* | Moon | *Sax.* Mona. *Goth.* MEN Λ. |
| Tag | *Dies* | Day | *Sax.* Daʒa. *Goth.* ϠΛTS. |
| Oeghene | *Oculi* | Eyes *Scot.* Een | *Sax.* Eaʒen. *Goth.* ΛNTRN. |
| Bars *f.* Barts | *Barba* | Beard | |
| Handa | *Manus* | Hand | *Sax.* Honð, Hanð. *Goth.* hΛNϠNS. |
| Boga | *Arcus* | Bow | *Sax.* Boʒa. |
| Miera | *Formica* | Piſ-mire, Piſ-ant | |
| Rinck, vel Ringo | *Annulus* | Ring | *Sax.* Rinʒ. |
| Brunna | *Fons* | Bourne | *Sax.* Bÿpna. *Goth.* BRNNNΛ. |
| Waghen | *Currus* | Waggon or Wain. | |
| Apel | *Pomum* | Apple. | |
| Schieten | *Mittere Sagittam* | Shoot | *Sax.* Scÿtan. |
| Schlipen | *Dormire* | Sleep | *Sax.* Slapan. *Goth.* ZΛEPΛN. |
| Kommen | *Venire* | Come | *Sax.* Coman. *Goth.* UIMΛN. |
| Singhen | *Canere* | Sing | *Sax.* Sinʒan. |
| Lachen | *Ridere* | Laugh | *Sax.* Lihan. *Goth.* hΛΛhRΛN. |

Criten

| | | | |
|---|---|---|---|
| Criten | *Flere* | Cry. | |
| Geen | *Ire* | Go, Gee | *Sax.* Gangan. *Goth.* ΓΑΓΓΑΝ. |
| Breen | *Aſſare* | Burn | *Sax.* Bpennan. *Goth.* ΒΚΙΝΝΧ. *i. e. Febris.* |
| Schuualth | *Mors* | Sultry or Deadly | *Sax.* Speltan. *i. e. Mori.* |

*Alia cum Teutonicis non ſatis congruentia.*

| | | | |
|---|---|---|---|
| Knauen Tag | *Bonus dies.* | .... Day. | |
| Iel -- *Vita* | ſive *Sanitas* | Healty. | |
| Ielſch | *Vivus, Sanus* | Healthy or Well. | |
| Jel uburt | *Sit ſanum* | Well be it. | |
| Marzus | *Nuptiæ* | Marriage. | |
| Schuos | *Sponſa* | Spouſe. | |
| Baar | *Puer* | Barn or Child. | *Sax.* Beapn. *Goth.* ΒΑΚΝ. *i. e. Infans.* |
| Menus | *Caro.* | | |
| Rintſch | *Mons* | Ridge | *Sax.* Rıȝe. *i. e. Dorſum.* |
| Fers | *Vir* | | *Sax.* Ƿep. *Goth.* ΥΑΙΚ. NB. *It is ſtill preſerved as a termination, anſwering to the Roman* Or; *as in* Law-wer or Lawyer, Saw-yer, Bowyer, Builder, &c. *Vid. Mareſchall. Obſ. in Verſ. Angl. Sax. p.* 548. |
| Statz | *Terra* | | *Sax.* Stapɐ *Ripa,* Land. |
| Ada | *Ovum* | Egg | *Sax.* Æȝ. |
| Ano | *Gallina* | Hen | *Sax.* Hana. *Goth.* ΗΑΝΑ. *i. e. Gallus.* |
| Telich | *Stultus* | Silly. | |
| Stap | *Capra* | Tup or Ram. | |
| Gadeltha | *Pulchrum* | Goodly | *Goth.* ΓΑΤΙΑS. *i. e. Bonus, Opportunus.* |
| Atochta | *Malum* | | |
| Wichtgata | *Album* | White. | |
| Myca | *Enſis* | | *Sax.* Meca. *i. e. Gladius.* |
| Liſta | *Parvum* | Little | *Sax.* Lytel. *Goth.* ΛΕΙΤΕΛ. |
| Schediit | *Lux* | Shine. | |
| Borrotſch | *Voluntas* | | |

Cadariou

Cadariou *Miles.* *Goth.* ΓΑΔΑΚΑΝΗΤΕΙS *Milites.*
Kilemſchop. *Ebibe Calicem* .... Cup.
Tzo Warthata *Tu Feciſti* Thou Workedſt.
Jes Warthata *Ille Fecit* He Wrought.
Ich Malthata *Ego Dico* *Sax.* Ic Mælle.

*Voces Numerales.*

| | | |
|---|---|---|
| Itt | *Unus* | Whit, Jot, Tit, or Tittle. |
| Tua | *Duo* | Twa, Two. |
| Tria | *Tres* | Three. |
| Fyder | *Quatuor* | Fower. |
| Fiuf | *Quinque* | Five. |
| Seis | *Sex* | Six or Size. |
| Sevene | *Septem* | Seven. |
| Athe | *Octo* | Eight. |
| Nyne | *Novem* | Nine. |
| Thune | *Decem* | Ten. |

*The Codex Argenteus, the Standard of Gothic Language.*

What we now call the ſtandard of Gothic language, is that venerable monument *The Tranſlation of the Goſpels.* The MS. which is ſtill preſerved, is called (1) CODEX ARGENTEUS, from being wrote in Silver capital letters, with a mixture of Gold. (2) Ulphilas Biſhop of the Goths in Mœſia invented the Gothic letters, and tranſlated all the ſcriptures into that language; ſo that we cannot preſume to think the tranſlation older than his time, or the middle of the Fourth

(1) It is now in the Library of Upſal in Sweden. See Celſius's Bibl. Upſal Hiſtoria. Upſal. 1745. Pag. 86, 116. See a Specimen of the writing in Serenius's Dictionarium Anglo-Suethico-Latinum. Hamb. 1734. Eric. Benzel. Præf. pag. 10.

(2) Οὐλφίλας ὁ τῶν Γότθων ἐπίσκοπος ΓΡΑΜΜΑΤΑ ἐφεῦρε Γοτθικὰ· καὶ τὰς Θείας Γραφὰς εἰς τὴν Γότθων μεθερμήνευσεν, τοὺς βαρβάρους μανθάνειν τὰ θεῖα λόγια παρεσκεύασεν. Socrat. Eccl. Hiſt. Lib. IV. c. 33.

Century.

Century. And without any violence offered to antiquity, I think, the MS. itſelf may be of that age; tho' (1) others bring it down a century lower. The language of this book has been called in queſtion by late writers, tho' perhaps without any reaſon. (2) Junius, who firſt publiſhed it, and was certainly a good judge, thought it the Gothic language of Ulphilas's time; but (3) others Teutonic or Longobardic: becauſe there are ſome modes of ſpeech in it, that are likewiſe to be met with in the High Dutch or German, but are not to be found in the ancient Scano-Gothic, or Runic; which they reckon the pureſt, as being more immediately derived from Odin. And yet we do not learn, that the Teutones or Lombards uſed different characters from other nations, as we have it recorded of the Goths; and therefore I think this Tranſlation ought to paſs for Gothic, or the Teutones and Lombards ſpoke and wrote in the Gothic language and character, which amounts to the ſame thing. And moreover, we are informed by (4) thoſe who have made it their buſineſs to enquire, that theſe letters are uſed, and this language is ſtill ſpoken, in Walachia. But the reader will ſee the queſtion more fully diſcuſſed by the late (5) Archbiſhop of Upſal, and his learned editor. After all the reaſonings and con-

(1) Olav. Celſius Bibl. Upſal. Hiſt. pag. 118.

(2) Quatuor Evangelia Gothica & Anglo-Saxonica. Dordraci 1665. 4to.

(3) *Exiſtimare cœpi, aut Ulphilam ejuſque populum, a Græcis Gothos dictos, reipſa Teutones fuiſſe, aut quod magis credo, Teutonem aliquem Argentei Codicis eſſe auctorem.* Hickes Præf. ad D. Joh. Packinton. Vide etiam Guil. Wotton Conſpectum Theſ. Hickes. Lond. 1708. in Notis Pag. 3 & 4.

(4) Ol. Rudbeck. Atlantica Par. 3. pag. 210.

(5) Eric. Benzelii Præf. ad Evang. Goth. Oxon. 1749. 4to. & Edvardi Lye Edit. Præf.

jectures upon the point, it (1) appears to be the language and character used by those conquerers, who were in possession of Italy in the fifth or sixth century; whether Goths or Lombards let others determine. The Gothic language, after reigning in most of the provinces of Europe, died away by degrees, being melted down into many dialects; and at last made room for the Sclavonian, which at present occupies near the better half of Europe.

*The Origin of Letters.*

As our conceptions owe their preservation to speech and language, so language is preserved by writing. The use of letters has been so common for some thousands of years that few men now search into their original, and (2) some have vainly thought them coeval with language itself. Whoever has thoroughly considered the nature of an Alphabet, will, I believe, allow that it far exceeds all other human inventions. Men of very great abilities have attempted to give us the natural and rational grounds of its beginning; but their different schemes are sufficient to satisfy me, that it requires more than the talents of them all put together, to give us such as shall be free from exceptions; and therefore I take it to be a thing as inscrutable, as its author. If it has not been ordained by some

(1) A specimen of the same language and character was, not many years since, brought to light from the Manuscript papers of Seignior Donius; who about the beginning of the last century copied many pieces of old writing, which he found in Rome, and other parts of Italy. It is an instrument of bargain and sale of some lands, between two Ecclesiastics; and is published by Seignior Gori among Donius's Inscriptions at Florence. 1731. See Pag. 497. and Preface pag. xxv. The original was found at Arezzo, not far from Ravenna, the capital of the Gothic Emperour Theoderic.

(2) *Ex quo apparet æternus literarum usus.* Plin. Lib. VII. c. 56.

secret

ſecret decree of providence, we ought to lament, that the firſt divulger of the moſt wonderful art, that was ever yet found out to inlarge the mind of man, ſhould be ſo little known at preſent: eſpecially ſince the invention does not ſeem to be of the very remoteſt antiquity. If in order to trace it out, we go back to nature in its primitive ſimplicity, as it is to be found among the wild (1) Indians: it there appears that men, as rational creatures, have not only ſounds and ſpeech, but a way of communicating their thoughts at a diſtance by artificial ſigns, or pictures. This then is the firſt ſort of writing; an art that aroſe from the innate faculty of (2) imitation peculiar to man; and might be capable of many improvements. But how it could enter into the human underſtanding, to cloath ſounds in a few viſible forms, which yet, by their different arrangements, are ſufficient to expreſs diſtinctly all words in all languages, is I muſt own above my comprehenſion. No two things can be more widely diſtant than theſe two arts: and therefore in our enquiries of this kind we ought never to loſe ſight of the diſtinction, between writing in general, and alphabetical writing.

*Moſes and Cadmus the firſt divulgers of an Alphabet.*

I believe it is agreed on all hands, that alphabetical letters were known in the time of Moſes; nor can I think that they are more ancient; nor that any other man has a better title to the inven-

(1) See Baron Lahontan's Travels. Vol. 2. p. 88. Colden's Hiſtory of the Five Nations. p. 8. Purchaſe's Mexican Hieroglyphics. &c.

(2) Τὸ δὲ γὰρ Μιμεῖσθαι, σύμφυτον τοῖς ἀνθρώποις ἐκ παίδων ἐστὶ, καὶ τούτῳ διαφέρουσιν οἱ ἄλλων ζώων, ὅτι μιμητικώτατόν ἐστι, καὶ τὰς μαθήσεις ποιεῖται διὰ μιμήσεως τὰς πρώτας καὶ ἡδυτάτας. Ariſtot. Poetic. c. 4.

tion. This perhaps would appear more clearly, if we knew a little more of the history of Cadmus, who lived not long after him, and first brought letters into Europe: for till then, we find no mention of an alphabet, that can be depended upon for truth. Cadmus's errand of seeking his sister Europa, was only a (1) fable that took its rise from his coming into Europe. He seems to be a person, who for reasons unknown withdrew from the government under which he lived, in order to seek adventures; and, with a body of followers of desperate fortunes, to set up for himself, and to form a state in a foreign country. For this purpose he was not unqualified; as having his religion to choose, and being master of a new method of discipline. He and his company probably arrived at the Ægean isles in Phenician ships, and part of his crew might be Phenicians; this was enough to perswade people that he was a Phenician himself, nor was it his business to undeceive them. But whether he was Son to the king of Tyre, or only (2) Cook to the king of Sidon, deserves no enquiry; for both accounts seem equally fabulous.

(1) Σταλῶαι ὃ Κάδμον ἐχ', ὡς Ἕλλωες φασὶ, κατὰ ζήτησιν Εὐρώπης, ἣν παῖδα Φοίνικος ἦς ἥρπαζε Ζεὺς ἐν χήμαπι ταύρε· ἀλλ' ἀρχὼ μ̃ ἰδίαν ἐν Εὐρώπῃ μηχανήμνον πλάπεως, ἀδελφῆς ἁρπασμένης ποιεῖως ζήτησιν· ἐξ ἕ κ̀ ὁ ϝ Εὐρώπης μ̃ὖτος ἦκεν εἰς Ἕλλωας. Conon. Narrat. XXXVII.

(2) This particular we learn from Athenæus, as likewise that Harmonia was the King's Minstrel, and that Cadmus ran away with her. Εὐήμερ@ ὁ Κῶος ἐν τῷ Τείτῳ ϝ Ιερᾶς Αναγραφῆς τ̃ϑ' ἱσορεῖ, ὡς Σιδωνίων λεγόνλων τ̃ϑ'· ὅπ Κάδμος Μάγειρ@ ὢν ϝ βασιλέως, κ̀ παράλαβων ϝ Αρμονίαν, αὐλητρίδα κ̀ αὐτὼ ὖσαν ϝ βασιλέως, ἔφυγε σὺν αὐτῇ. Athen. Deipnos. Lib. 14. c. 22.

I find

*Cadmus probably a Jew.*

I find nothing in his hiſtory to convince me, that he was either a (1) Canaanite, Phenician, or Egyptian; for ſo many and different are the conjectures about him: but have often wondered that hiſtorians have never thought him an Hebrew, which ſeems to be his true appellation. Danaus and Cadmus are expreſly called (2) "Leaders of "thoſe exiles, who, upon the general expulſion of ſtran-"gers, left Egypt, and came into Greece; the greater "part falling into the country now called Judæa." Diodorus, in the loſt book of which this is a fragment, profeſſed to ſpeak of the affairs of the Jews; a people but little known to heathen writers, whoſe accounts of them are accordingly very defective, and ſometimes falſe; and are to be ſupplied and corrected by the Jewiſh hiſtory. Diodorus ſuppoſed the exiles to be a mixture of ſtrangers of different countries; but the Jewiſh hiſtory explicitly mentions no other people, as going from Egypt, beſides the Hebrews. Therefore I think nothing more probable, than that Danaus and Cadmus were ſome of thoſe *Murmurers in the wilderneſs*, (3) *Captains choſen by the people*, and literally *fell back* from Moſes, or Joſhua.

*The Mixt Multitude from Egypt.*

Mention is indeed made of a (4) *Mixt Multitude that went up with them, with flocks and herds and very*

(1) See Bp Stillingfleet. Orig. Sacr. Lib. I. c. 1.

(2) Εὐδὺς ἓν ἐπιφανέσταιοι κὴ δραστικώτατοι συσταφέντες ἐξεῤῥίφησαν, ὡς πινές φασιν, εἰς τὴν Ἑλλάδα, καὶ πινας ἑτέρους τόπους, ἔχοντες ἀξιολόγους ἡγεμόνες, ὧν ἡγεῖντο Δαναὸς κὴ Κάδμος τῶν ἄλλων ἐπιφανέσταιοι· ὁ δ' πολὺς λεὼς ἐξέπεσεν εἰς τὴν νῦν καλουμένην Ιουδαίαν. Diodor. Excerpt. apud Photium Lib. XL.

(3) Numbers XIV. v. 4.

(4) Exodus XII. v. 38.

*much*

*much cattle*; and I find the Jewish Rabbies make these a distinct people from the Israelites. But they seem to me to be only their servants or slaves, distinguished from the fighting men, mustered just before at Six hundred Thousand; attendants upon the camp, baggage, and cattle; the *Lixi*, or *Calones*; for without such a company an army is scarce ever known to march. These might be a mixture of Egyptians, or other people, and probably hired for the service. We find that they were the (1) first who began to murmur; possibly because in their distresses they fared harder than the rest of the army. Mutinies broke out at several times, and even (2) after the death of Moses. Therefore whether Danaus and Cadmus were at the head of the mixt multitude; or were rather Hebrew murmurers, as seems most likely to me; in a case so obscure every man must be left to his own judgment. Cadmus was certainly a person of abilities, and of great consideration among the exiles; and from the (3) name of his capital city, and the model of his new State, in Bœotia, we may, not without reason, take him to have been some bold rival of Moses or Joshua.

*Letters came from Moses, or from the Phenicians.*

We live in an age and country, where a Christian is in danger of reprehension, who should affirm that Letters were discovered by a God or by some divine man, though a (4) heathen might openly

(1) Numbers XI. v. 4.

(2) Joshua IX. v. 18.

(3) *Cadmus urbem suam Ebræo nomine appellavit Thebas, nempe* תבה *quod Navem significat; a navicula qua trajecerat.* Selden. De Diis Syr. Prol. c. 2.

(4) Επειδὴ φωνὴν ἄπειρον κατεγόησεν εἴτέ τις Θεὸς, εἴτε ἢ Θεῖος Ἄνθρωπος κλ. Plato Vol. 2. pag. 18. Ed. Serran. *Quid illa vis, quæ tandem est, quæ investigat occulta?*

profeſs ſuch an opinion. I hold myſelf therefore excuſed from declaring, That the firſt alphabet was marked out by the finger of God; or that even Moſes was the author of it. Let it be left to the judgment of the reader, whether he received it from the Phenicians, or they from him; for, from what appears at preſent, it muſt come from the one or the other. We are ready enough to give the teſtimony of an heathen author its due weight, when brought in competition with the Scriptures; and if we deal impartially, cannot refuſe it in this caſe. (1) Eupolemus aſſerts in expreſs terms that "Moſes firſt delivered "letters to the Jews, from whom the Phenicians received "them, as the Greeks from the Phenicians." This aſſertion too is confirmed by (2) Diodorus; who ſays "The Sy-"rians were the inventers of letters, from whom the Phe-"nicians learnt them, and conveyed them to the Greeks." When we compare this paſſage of Diodorus, with the teſtimony of Eupolemus an older author, there can be no doubt, that Diodorus by *Syrians* here meant the *Jews*, Judea being a province of Syria. Thus (3) Herodotus ſpeaking of the great battle of Magdolus, or Megiddo,

*ta? — aut qui ſonos vocis, qui infiniti videbantur, paucis literarum notis terminavit? — Philoſophia vero omnium mater artium, quid eſt aliud, niſi, ut Plato ait, Donum, ut ego Inventum Deorum?* Ciceron. Tuſc. Quæſt. Lib. I.

(1) Εὐπόλεμος δὲ ὁ Μωσῆν φησὶ πρῶτον σοφὸν γενέσθαι καὶ ΓΡΑΜΜΑΤΑ πρῶτον δοῦναι τοῖς Ἰουδαίοις πρῶτον, παρὰ δὲ Ἰουδαίων Φοίνικας παραλαβεῖν, Ἕλληνας δὲ παρὰ Φοινίκων. Euſeb. Præp. Evang. Lib. IX. c. 26. Clement. Alex. Strom. Lib. I. p. 343. Eupolemus, Demetrius Phalereus, and the elder Philo, are mentioned with reſpect by Joſephus, as having written with more accuracy of the Jewiſh affairs, than any other heathen authors. Joſeph. Lib. I. c. Apion.

(2) Σύροι μὲν εὑρεταὶ ΓΡΑΜΜΑΤΩΝ εἰσι, παρὰ δὲ τούτων Φοίνικες μαθόντες τοῖς Ἕλλησι παραδεδώκασι. Diodor. Lib. V.

(3) Καὶ Σύροισι πεζῇ ὁ Νεκὼς συμβαλὼν ἐν Μαγδώλῳ ἐνίκησε. Herod. Lib. II. §. 159.

wherein

wherein king Joſiah was ſlain, ſays, that "Pharaoh Ne-"cho obtained this victory over the Syrians." Diodorus often mentions theſe firſt, or Syrian, letters, as uſed by Semiramis, Darius Hyſtaſpis, the Arabians after the time of Alexander, and as being different from the Greek; tho' the latter were certainly derived from them.

*The Arabians not the Inventers of letters.*

We affirm then upon the authority of heathen authors, that "Moſes firſt "gave letters to the Jews;" and no authority can be produced, to ſhew that any nation uſed them before. (1) Plato has amuſed his readers with a conference between Thamus king of Egypt and his miniſter Thoth, upon the ſubject of letters; and would perſwade us that the diſtinction of Mutes and Liquids was known at that time: but that this is all fabulous, will appear preſently. The only ſpecious argument for the antiquity of letters before Moſes, is taken from the book of (2) Job; where we are told of *Words written or engraved with a pen.* Job as appears from the hiſtory was an Idumean, or Arabian; and, no mention of the Jewiſh law being found in the book, is ſuppoſed to be an old patriarch, who lived before Moſes: this prevailed with (3) Sir Iſaac Newton ſo far as to make him think, that Moſes learnt the alphabet from the Midianites, who were Arabians. But it ſhould be conſidered that the book of Job is poetical and dramatical; and that it is in the power of poets to draw characters, that ſhall ſuit with the

(1) See his Phædrus and Philebus.
(2) Cap. XIX. v. 23, 24.
(3) See Chronology of Egypt. Pag. 205. 8vo.

patriarchal

patriarchal times, tho' the authors themſelves lived long after. The age of the book, of which I pretend not to be a judge, is much controverted among the learned: ſome make Solomon the author, others bring it down to the times of the captivity. However granting that it is of the higheſt antiquity; nothing more, I think, can be inferred from the paſſage, than that the Arabs had at that time the art of publiſhing their thoughts by writing or engraving; which might be done other ways than by alphabetical letters. Of all nations, the Arabians ſeem to be one of the laſt that were acquainted with letters. Their moſt ancient characters are called the *Cufic*, and thought to be but little older than the Saracen empire. They are ſtill to be found in ſome few books, and on the Silver coins of the firſt Caliphs an alphabet conſiſting of Twenty Two letters, in name and order anſwering to the Syriac, and ſeemingly derived from it. This ſimilitude, between the Cufic and Syriac, may poſſibly raiſe a doubt, whether of the two is the older: and thoſe, who are ſwayed by Sir Iſaac Newton's opinion, may be ſanguine enough to pronounce in favour of the Cufic, that "Theſe are the "letters meant in the book of Job." But what, I think, invalidates all pretences of this kind: (1) The Arabian

(1) For this information I am obliged to my learned friend the Reverend Mr George Coſtard, who was pleaſed to tranſlate for my uſe, the following paſſage from an Arabic author of good note. *The firſt perſon who wrote Arabic was Iſhmael... but the Truth as it is agreed upon among the Men of Learning is, that is was Morâmer Ebn Morrah the Anbarite; and it is ſaid that from the Sons of Morrah and the Anbarites, writing (Arabic) ſpread amongſt other people. Al-Aſmahi ſays, they tell you that the Koreiſh were aſked from whom did you learn writing and that they anſwered from Hirah. That the people of Hirah were aſked from whom did you learn writing and they ſaid from the Anbarites. Ebn Al-Habli and Al-Heiſham Ebn Admi relate that the perſon who brought this way of writing*

 *from*

writers themſelves acknowledge the novelty of their alphabet.

*from Hirah into Al-Hegaz was Harb the Son of Omyah the Son of Abdol' Shems the Son of Abd Menâf the Koreiſhite of the Family of Omyah; that he went into Al-Hirah and returned to Meccah with this way of writing. Both theſe writers likewiſe ſay that Abi Sofian the Son of Harb was aſked from whom did your Father receive this form of writing and that he ſaid from Aſhlam Ebn Sidrah, and that Aſhlam being aſked from whom did you receive writing, his Anſwer was from the Perſon that invented it Morâmer Ebn Morrah; and that they received this form of writing but little before Iſlamiſm.* Ebn Chalican in his Life of Abul' Hoſen Ali Ebn Helâl called Ebn Al Bowâb. NB. *Abi Sofian was Mahomets great Oppoſer when he ſet up for a Prophet.* Dr Pococke has given us the ſubſtance of this paſſage, but has added a caution at the end. *Hæc autem quæ diximus, potius de Koraiſhitis, aliiſque Arabum Iſlaemitarum tribubus, quam de Hamyarenſibus intelligendum; in confeſſo enim eſt fuiſſe illis jam antea notam ſcribendi artem.* Specimen Hiſt. Arabum Oxon. 1648. pag. 154. The Hamyarites were an ancient kingdom in Arabia Felix, that flouriſhed in the times of *Ignorance*, according to the diſtinction of their writers. *Status Arabum Ignorantiæ temporibus robore & potentia celebris eſt. Fuitque regnum ipſorum penes tribus* Kahtan, *& præcipua regum familia apud* Hamyarenſes, *e quibus fuerunt Reges, Domini, Tyranni, & Tobbai.* Specimen Hiſt. Arab. pag. 2. The Hamyarite way of writing was different from that of the Mahometans: *Characteres eorum ab illis quibus utuntur Arabes multum diverſi, quod genus ſcripturæ* Al Moſnad *vocabant, literis inter ſe implexis minimeque diſtinctis, quas tamen vulgo diſcere non permittebant, nec cuipiam, niſi poſt impetratam ab ipſis veniam, iiſdem utendi facultatem.* Idem pag. 155. Till a ſpecimen of this occult writing can be produced, I humbly conceive from the deſcription of it, that it may remain a doubt whether *Al Moſnad* was not a ſort of hieroglyphic: or if it conſiſted of alphabetical letters, how long the Arabians uſed it before the Cufic. What credit the whole hiſtory of the Hamyarite dynaſty may deſerve, I leave to be determined by the reader, after he has peruſed the following paſſage. *Ultimum hunc (Dul Jadan) ſtatuit Abul Feda Regum Hamyarenſium, quorum imperium, juxta ipſum, duravit annos* 2020, *at ſecundum Al Jannabium & Ahmedem, ultra* 3000. "*Quot annos ſinguli regnarunt non deſignavimus, inquit, quod omnino in-*
"*certum ſit, quod iis vulgo attribuitur ſpatium. Unde eſt quod dixerit Author Æ-*
"*rarum i. e.* Hiſtoriæ Gentium, *non eſſe inter omnes hiſtorias minus ſana, quam*
"*hiſtoria regum Hamyarenſium; cum pro tot annorum ſpatio tam paucos reges nu-*
"*merent. Sex enim & viginti reges numerant, quorum regnum* 2020 *annorum ſpa-*
"*tium complet.*" Idem pag. 62. If we admit Sir Iſaac Newton's method of computation, by twenty years to a reign, the beginning of the Hamyarite dynaſty ſcarce reached ſo high as the Chriſtian æra.

There

*The Greeks had letters before the Canaanites and Phenicians.*

There are different opinions about the time of Moſes, and no leſs diſagreement among authors about the age of Cadmus; but upon the general view of the hiſtory of their times, I think there could not be many years diſtance between them. Cadmus was certainly later than the other; and the time of his coming into Europe, according to Diodorus, could not be long after the (1) Exodus: and therefore I take the alphabet of Cadmus to be one, and the ſame, with that of Moſes. The Jews, as they were unmixt with other nations, in all probability kept the ſecret of letters to themſelves for a conſiderable number of years. *Moſes* (2) *Wrote the law and delivered it to the prieſts*; ſo that letters ſeem at firſt to have been locked up in the book of the Law, and therefore not to be communicated to the

(1) To give my readers the beſt information I am able, about the time of this great event, the tranſmigration of letters into Europe; I will here fix the time of the Exodus, according to the judgment of a late worthy friend, whoſe accurate skill in chronology is well known to the learned. The Sum of his argument ſtands thus.

| | |
|---|---|
| The Sothiac, or Canicular, period of the Egyptians, beginning July 20th, contained Egyptian years —— —— | 1461. |
| A New Canicular period commenced July 20th, in the Conſulſhip of Antoninus P. and Bruttius Præſens, in the year after Chriſt — *(Vid. Cenſorin. de Die Natali.* c. 21.) | 139. |
| Therefore the Old Canicular period began in the year before Chriſt | 1322. |
| Moſes came out of Egypt 345 years before this period began — *(Vid. Clem. Alexand. Strom. Lib.* I. *pag.* 335.) | 345. |
| Therefore the Exodus happened in the year before Chriſt —— | 1667. |

See Mr Maſſon's *Sacred Chronology of the Pentateuch:* printed at the end of Mr Parker's *Bibliotheca Biblica.* 4to. Oxon. 1727.

(2) Deuteron. Cap. XXXI. v. 9.

heathen. It was probably ſome time, before they were uſed by the Jews themſelves in tranſacting their ſecular affairs; and therefore could not be eaſily known to their enemies, unleſs by ſome extraordinary accidents. For this reaſon I cannot believe that the Canaanites, and Phenicians knew letters near ſo early, as ſome authors have imagined, nor indeed till long after the Greeks; nor that Cadmus was a Canaanite, or Phenician.

*The Samaritan the primitive Alphabet of Moſes and Cadmus.*

The learned of late have wiſhed, and (1) propoſed methods, to diſcover the firſt alphabet of Moſes; which I think may be done without much difficulty. For if we compare the oldeſt alphabet of Judea, with the oldeſt alphabet of Greece, and find that they agree in the main; we may be ſaid in effect to have found the primitive alphabet, both of Moſes and Cadmus. Allowance muſt be made for time and improvement, when the agreement between ſpeech and letters came to be more nicely examined. The firſt alphabet probably conſiſted of a few letters; till the number increaſed, from perhaps Sixteen to Twenty Four, and in ſome countries to Twenty Eight, Thirty, Fourty, and more. The alphabet was never a matter of legal inſtitution, and therefore liable to alterations in every age and country. It was adopted by common conſent of nations, as a thing of univerſal benefit; and then left to the diſcretion, or caprice, of ſcribes, who formed the letters in various attitudes, erect, inclining, ſupine, or reverſed;

(1) See *A Journey from Grand Cairo to Mount Sinai, and back again: By the Prefetto of Egypt. With remarks on Hieroglyphics and the Heathen Mythology.* By Robert Lord Biſhop of Clogher. 1753.

but

but ſtill preſerved the eſſential ducts. The oldeſt letters, now to be found on monuments, are the Greek written from the left hand; unleſs it may be thought that ſome of the Etruſcan inſcriptions, which begin from the right, may be of equal, if not ſuperiour, antiquity. The Etruſcan letters are for the moſt part the Greek inverted, and therefore probably the older alphabet of the two. For the conſtant practice of thoſe nations, who were firſt acquainted with letters, has been always to write from the right hand: and the Greeks themſelves at firſt wrote in that way, as we ſhall ſhew in a proper place. The Jewiſh letters do not appear on monuments, till that nation coined (1) money in the time of the Maccabees: and theſe are the letters preſerved by the Samaritans after the captivity. They likewiſe (2) agree very well with the Etruſcan, and therefore have the beſt claim to be called the oldeſt alphabet. The Samaritan characters on the coins are a little different from thoſe which we find in manuſcripts; and in the ſame manner, the letters on the older coins and marbles of the Greeks are more rude than thoſe which were uſed in the time of Alexander the great: but this is no more than might be expected from improvement. The Syrians likewiſe afterwards gave a more beautiful turn to the forms of the letters, but in a manner different from the Greeks. By the primitive traces the (3) learned find the Aſſyrian, Chaldee, or common Hebrew characters derived from the Samaritan; and I take the Syriac to be de-

(1) Vide Hadr. Reland de Num. Vet. Hebr. Traject. 1709.

(2) Vide Chiſhull NATURÆ ATQUE ORBIS ALPHABETUM. Antiq. Aſiat. pag. 24.

(3) V. Ern. Loeſcher De Cauſis Linguæ Hebrææ. Franc. 1706.

rived

rived from the Chaldee: and that theſe are three different gradations of the Jewiſh alphabet. The coins of the (1)Syrian kings, ſtruck near two thouſand years ago, have inſcriptions both in Greek, and in the letters of the country; and theſe laſt are very unlike the modern Syriac, but approach near to the Samaritan; which therefore ſeems to have been at that time the vulgar character of the whole Syrian empire. Theſe letters being found on ſtones and coins of the maritime cities of Syria, has given occaſion to call them Phenician: which is only a tacit confeſſion, that they are the oldeſt alphabet, or the letters mentioned by Eupolemus and Diodorus.

*Moſes and Cadmus could not learn the Alphabet in Egypt.*

Let us next enquire, whether there are any grounds to think, that Cadmus was an Egyptian; and here we muſt expect to meet with oppoſition, both from ancients and moderns. The preſent age has been immoderately prejudiced in favour of the Egyptians and their learning; nothing of this ſort is thought to have eſcaped them; all other nations in compariſon are looked upon as barbarous. But if they had no better claim to other inventions, than they had to that of letters, I think we might be a little more ſparing of our praiſes. The high opinion that has been entertained of their ſkill in ſpeculative philoſophy, mathematicks, &c. I am afraid, is not ſo much owing, to any real merit of theirs, as to our ignorance of what it was; for ignorance is the mother of admiration. Their ancient hiſtory appears to be as fabu-

(1) Vaillant Hiſt. Reg. Syr. Num. Demetrii Secundi, & Antiochi Septimi. Haym Teſor. Britan. Vol. I. Num. Demetrii Tertii. & pag. 105, 106, 107.

lous,

lous, obſcure, and confuſed, as any other. The remains of their greateſt works only ſhew, that their country was once very populous, and abounded with the beſt materials for building; and that they ſpared no coſt or pains in raiſing ſtupendous monuments. Even in theſe they have been (1) rivalled by barbarous nations; and in the finer arts of Statuary and Drawing, were far excelled by the Greeks and Romans. The Greeks however, who were

(1) The learned are too apt to overlook the monuments of their own, and other countries, which ought to raiſe their wonder no leſs than thoſe of Egypt. Thus our monuments of Stonehenge and Abery, required as much skill in mechanics, as to raiſe the Obelisks. And perhaps as much art was uſed in tranſporting thoſe bulky monuments to Rome, as in cutting them out of the quarries in Egypt. Statues of Giants, magnificent ruins of buildings, Portals, Pedeſtals, &c. monuments ſeemingly of the firſt ages, are found in Peru. See Garcilaſſo de la Vega, Book I. c. 1. Two Pyramids of the ſame form with the Egyptian, have been found in Mexico. See Gemelli Careri, Par. IV. Book 2. c. 8. p. 546. Coll. Voyag. Theſe may poſſibly give ſome light into the age and authors of the other; and ſhew that they were built ſoon after the repleniſhing of the earth, and by Northern artiſts. For I make no doubt, but many more monuments of this kind might be diſcovered, if the North Eaſtern deſarts of Aſia were as carefully ſurveyed as thoſe of Egypt and Libya. The miſſionaries, if I miſtake not, found a pyramid near the ruins of an ancient city in Chineſe Tartary. See Du Halde's Hiſt. of China. Vol. 4. p. 108. 8vo. Gemelli Careri adds that the uſe and deſign of the Mexican Pyramids was for baſes, or altars, to the two deities whom they worſhipped, the Sun and Moon; whoſe broken images lay at a little diſtance from the Pyramids. And this notion, of the Egyptian Pyramids being deſigned for Altars, has I think been entertained by ſome of our own learned men. And Wanſlebius ſays, that there are evident marks of a Coloſſal Statue having been once placed on the top of the largeſt Pyramid. Of all the wonders that Herodotus ſaw in Egypt, he was moſt aſtoniſhed at the houſe of Amaſis, cut out of one ſtone, and after a voyage of three years inceſſant labour, under the conduct of 2000 pilots, brought from Elephantis to Sais. Herod. Lib. II. But even this is matched by another, of nearly the ſame form and dimenſions, called the *Dwarfy Stone*, now to be found in the Highlands of Scotland. See Wallace's Additions to the Britannia, in Orkney Iſlands, Iſle of Hoy. pag. 1085. Ed. 1695.

only

only travellers into Egypt, are ſuppoſed to have brought away abundance of knowledge; how much more muſt the Jewiſh Legiſlator, who received his birth and education there, and was certainly inſtructed in all their learning? Writing is ſaid to have been firſt found out by their (1) Thoth or Mercury, Moſes therefore could not be ignorant of the art of letters; nor will ſome people ſubmit to believe, that he could learn it any other way. But I think it ought firſt to be made appear, that the Egyptians underſtood this art, which has not hitherto been done. Moſes often cautions his people againſt the cuſtoms of Egypt, and in this has moſt remarkably diſtinguiſhed the two nations: for the Second Commandment ſeems directly levelled againſt the Egyptian manner of writing. So that wherever Moſes learnt his art, neither he, nor Cadmus, I think, could learn it in Egypt.

*The Egyptians had no Alphabet.*

I can allow the Egyptians all the wiſdom and learning, that is commonly aſcribed to them, without admitting that they underſtood elementary letters. What knowledge they had was kept pretty much among themſelves: not that I believe they made ſo great a ſecret of it, as is pretended, but revealed it to any one who would be at the expence of it. Their (2) books, being written

(1) *Literas ſemper arbitror Aſſyrias fuiſſe; ſed alii apud Ægyptios a Mercurio, ut Gellius: alii apud Syros repertas volunt.* Plin. Lib. VII. c. 56. *Ægyptii literarum ſemet inventores perhibent; inde Phœnicas quia mari præpollebant intuliſſe, gloriamque adeptos tanquam reppererint quæ acceperant.* Tacitus Annal. Lib. XI. c. 14.

(2) Books of this ſort were in being in the laſt century, if we may believe Athanaſius Kircher, or rather his correſpondent. *P. Joſephus Marcellaia retulit, ſe dum in Ægypto degeret hanc bibliothecam* [in Madraſe Cayri] *luſtraſſe, multaque millia MSS. comperiſſe, quos tanta cuſtodiunt cura, ut nulli ſub pœna capitis inde librum extrahere liceat; addit quoque ſe inter cætera admiratum eſſe certos quoſdam*

in Symbolic and Hieroglyphic characters, were unintelligible to thoſe nations, that knew the uſe of an alphabet. It required ſome time, pains, and inſtruction, to become acquainted with them; and this made initiation into their learning and myſteries, ſo tedious a buſineſs. If the firſt Hermes Triſmegiſtus, Taautes, or Thoth, was the inventer of their letters, as (1) ſome have aſſerted, this will carry their antiquity almoſt as high as the Gods. And if the ſecond Hermes or Thoth, ſecretary of Oſiris, who is the perſon meant by (2) Plato and Diodorus; this will ſtill raiſe them ſome centuries above the time of Moſes. But in anſwer to all this, it may be replied, that the words Στοιχεῖα, Γεάμματα, *Literæ*, tho' they properly ſignify elements, yet when applied to Egyptian writing, will (3) mean only Hieroglyphic marks, or characters. The letters therefore which the firſt Thoth carried into Egypt, or the ſecond, ſince authors are pleaſed to diſtinguiſh them, invented there, ſeem to have been no more than Hieroglyphics; for if the Egyptians ever received alphabetical let-

*quoſdam papyraceos codices, ſeu hieroglyphicos, iis figuris quæ in obeliſcis Romanis conſpiciuntur, conſcriptos; & quamvis Turcæ nullam fere, ſi Alchoranum excipias, librorum curam ſuſcipiunt, horum tamen, ob antiquitatem, magnam curam haberi.* Ling. Ægypt. Reſtit. Rom. 1643. Pag. 512. But their oldeſt books were Walls and Pillars inſcribed with Hieroglyphics. Such are thoſe at Dendery, or Tentyris, in upper Egypt, which Paul Lucas delineated; and from him Dr Perry, Travels. pag. 364. which are ſo numerous, that the building may rather deſerve the name of a Library, than a Temple; and perhaps ſerved for both.

(1) Sanchoniathon Phœnic. Hiſt. apud Euſeb. Præp. Evang.

(2) Phædrus. Vol. 3. p. 274. Ed. Serran. Diod. Hiſt. Lib. I. p. 10.

(3) *Sculpturæ illæ effigieſque quas videmus Ægyptiæ ſunt LITERÆ.* Plin. Hiſt. Lib. XXXVI. c. 8. Δύο μὲν Κυῶας, ἕνα δὲ Ἱέρακα, καὶ ἶβιν μίαν, φερέφρονι, καὶ καλῶσι τὰ τέσσαρα τῶν ἀγαλμάτων εἴδωλα ΤΕΣΣΑΡΑ ΓΡΑΜΜΑΤΑ. Clem. Alexand. Strom. V. p. 567. Ed. Sylb.

ters, they either made but little uſe of them; or have been unfortunate in not preſerving them upon their ancient monuments. The Pyramids, which I take to be the oldeſt of all, have no characters of any kind. The Obeliſks and Mummies contain only Hieroglyphics. And as the Obeliſks were without queſtion deſigned for publick monuments, I can never believe that they preſerve any myſterious ſcience known only to the prieſts; but that they were to be read and underſtood by all people. The ſame may be ſaid of the Mummies, tho' of a leſs publick nature: and therefore I conclude that they had no other ſort of writing. If the famous (1) *Menſa Iſiaca* ſhould prove to be only a Calendar or Almanack, as I think I have ſomewhere read, it will be a further confirmation of my opinion. We find indeed upon all theſe monuments ſome characters of a more ſimple form, and which have ſeemingly leſs of picture in them; and (2) learned men, if they pleaſe, may call theſe alphabetical letters; tho' no one yet has been able to form the alphabet. They are intermixt with the others, and ſeem to be of the like import; that is, to ſignify things, whole words, or ſentences. Few of them bear any ſimilitude to other alphabetical letters; and I believe that ſuch a variety of them may be found, as will be ſufficient to conſtitute ſeveral full alphabets of twenty four letters each. I do not remember to have ſeen more than one Egyptian inſcription, that could deſerve the name of alphabetical writing, and it is

(1) Vide Laurent. Pignorium Menſ. Iſiac. Explic. Ven. 1605. Montfaucon Antiq. Expl. Tom. II. p. 338.

(2) *Ægyptios ſubinde Hieroglyphicis notis vulgares Alphabeti literas inſeruiſſe.* Kircher Hiſt. Obel. Pamph. Art. I.

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that (1) given us by P. Montfaucon. But we are not told from whence this monument came; and, beſides its ſingularity, it appears at firſt ſight to be different from thoſe very ancient ones, of which we have ſo many hundreds now remaining in Europe, and which are undeniably Egyptian. If I may be permitted to paſs my judgment upon it, I cannot think it ſo old as the time of the Ptolemies; nor that it was done in Egypt, but in India; and that the characters belong to ſome one or other of thoſe Indian nations, to whom the Egyptians carried their rites and ſuperſtitions, after their empire was deſtroyed by Cambyſes. If a people ever uſed alphabetical writing, it muſt undoubtedly appear upon their publick monumental inſcriptions, if they had any, as the Egyptians had: and therefore whatever may be advanced to the contrary, by inference from ancient writers; or the moderns have aſſerted upon their own authority; ought to have but little weight againſt this negative evidence. Upon the whole I conclude, that the Egyptians were entirely ignorant of an alphabet, till they received what is called the Coptic; which whether introduced in the time of the Ptolemies, or much earlier, under Pſammitichus or Amaſis, is many ages later than Cadmus, and plainly derived from the Greek.

*The Greeks had no alphabet before Cadmus.*

That Cadmus was the firſt who brought letters into Greece, is, I think, a fact as well atteſted as any in antiquity. And yet it is the opinion of ſome late eminent authors that the Greeks had

(1) Antiquit. Expliq. Vol. II. Par. 2. Pl. CXL.

(1) an alphabet before his time: and some (2) ancient accounts say that he only changed the forms of the letters. That the Greeks, like other nations, had a way of writing long before, is unquestionable; but that it was by an alphabet, is by no means clear to me. The judgment of Herodotus ought to be decisive in the case, if well supported, as I think it is. (3) Those Phenicians, says he, "who came with Cadmus, from whom came the Gephy-"reans, inhabiting that country [Tanagra in Bœotia] in-"troduced many arts, and amongst the rest that of Let-"ters; the Greeks having none before, as it seems to me." There is a passage from a more ancient author quoted by Diodorus, which has been judged to contradict this opinion of Herodotus; but, as far as I can see, entirely agrees with, and confirms it. Here if I differ from much abler criticks, I hope it will be taken in good part, as my intention is only to vindicate the passage from the suspicion of absurdity or corruption, with which it has been charged; to make it consistent with itself and other histories; and this without adding, altering, or omitting, a single letter in the original. (4) "Dionysius the Milesian

(1) Jac. Palmerius in Græcia Antiq. c. 9. pag. 49, 50. J. Bouhier De priscis Græcorum & Latinorum literis, ad finem Palæographiæ Montfaucon. Jackson Chronological Antiquities Vol. 3.

(2) Οὐκ ἐξ ἀρχῆς εὑρεῖν [Cadmum] ἀλλὰ τὸς τύπους τῶν γραμμάτων μεταθεῖναι μόνον. Diodor. Lib. V. p. 235. Diodorus seems to mention this only as a report of the Cretans.

(3) Οἱ δὲ Φοίνικες ἔτοι, οἱ σὺν Κάδμῳ ἀπικόμενοι, τῶν ἦσαν οἱ Γεφυραῖοι, ἄλλά τε πολλὰ, οἰκήσαντες ταύτην τὴν χώρην, ἐσήγαγον διδασκάλια ἐς τὸς Ἕλληνας· καὶ δὴ καὶ γράμματα ἐπ ἐόντα πρὶν Ἕλλησιν, ὡς ἐμοὶ δοκέειν. Herodot. Lib. VI. §. 58.

(4) Φησὶ τοίνυν [Dionysius Milesius] παρ' Ἕλλησι πρῶτον εὑρέτην γενέσθ Λῖνον ξυθμῶν καὶ μέλεος· ἔπι δ Κάδμε κομίσαντ ἐκ Φοινίκης τὰ καλέμενα ΓΡΑΜΜΑΤΑ, πρῶτον εἰς τ Ἑλλωικὴν μεταθεῖναι ἀμάλεκτον, καὶ τὰς πρωτογοείας ἑκάστῳ τάξαι, καὶ τὸς χαρακτῆρας ἀμτυπῶσαι.

"ſays, that Linus *the Theban Poet* was the firſt inventer "of rythms and melody; and that Cadmus bringing with "him from Phenicia what we call Letters, *Linus* firſt in- "troduced them into the Greek language, and gave each "their (a) names, and copied their (b) forms: Letters "therefore were called by the common name of (c) PHE- "NICIANS, becauſe the Greeks received them from the "Phenicians; but from the (d) Pelaſgians being the firſt "who uſed theſe *newly* (e) introduced characters, they "were called by their own name PELASGIC *Phenicians.*" This is the ſenſe of the paſſage, as it appears to me; which I ſhall beg leave to illuſtrate by a few notes.

(a) *Their names.*] Their firſt and foreign names were *Alph*, *Beth*, *Gaml*, *Dalth* &c. with Eaſtern terminations, which ſounded unnatural in the Greek idiom. The Maſter of harmony therefore called them *Alpha*, *Beta*, *Gamma*, *Delta* &c.

(b) *Their Forms.*] Theſe too accorded with the Eaſtern manner of writing, from the right hand to the left; and were ſo uſed by Linus and the Pelaſgians. The Ionians, or later Greeks, afterwards inverted the forms, to accommodate them to their way of writing from the left hand to the right; from whence they were called IONIC LETTERS. Nevertheleſs the firſt, or Pelaſgic, way of writing was not totally diſuſed till many ages after, as appears by the names of kings and cities, now

στα. κοινῇ ἓν τὰ γράμματα ΦΟΙΝΙΚΙΑ καλεῖσθαι διὰ τὸ φῆσαι τὸν Ἕλλησι ἐκ Φοινίκων μετενεχθῆναι· ἰδίᾳ δὲ τ Πελασγῶν τριῶν γενεαῖς τοῖς ΜΕΤΑΤΕΘΕΙΣΙ χαρακτῆρσι, Πελασγικὰ προσαγορευθῆναι. Diodorus Lib. III.

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to be found on (1) Greek coins, ſtruck near a thouſand years after the time of Cadmus: and from the Sigean and other inſcriptions, which are wrote both ways βϑροφηδὸν as they called it, the letters being retrograde, and the line returning back like the Ox in plowing. It was to avoid the inconvenience of inverting the forms, that the later additional letters, as H, Θ, Ξ, Φ, X, Ψ, Ω, were made of ſuch a figure as to be uſed both ways.

(c) PHENICIANS.] Here I take the word (2) Φοινίκια for a ſubſtantive; and if I am miſtaken, err with a profeſſed grammarian. ΦΟΙΝΙΚΙΑ. Λύδοι ἢ Ἴωνες Γεγράμματα. Heſychius. So that Γεγράμματα, *Letters*, or *Gravings*, was only a ſecondary name, given them from the way of forming them; nor does it ſeem to have been known to Homer, who never once uſes it. I need not put the reader in mind of our own practice, in calling things by the names of the countries from whence they came; as Turkeys, Guineas, Hollands, &c.

(d) *Pelaſgians.*] The word means no more than the older inhabitants of Greece, in contradiſtinction to the Hellenes. In the days of Cadmus there were no other than Pelaſgians. But when the poſterity of Deucalion

(1) Inſtances of this ſort are found for the moſt part on the oldeſt coins; hundreds might be produced from Goltzius, Spanheim, Paruta, Begerus and others. And yet I cannot wholly aſcribe this practice to an affectation of antiquity; but ſometimes to the inaccuracy, or indifference of the Coiner. For as the word was eaſily underſtood, which way ſoever wrote, he might ſometimes forget, at other times might not give himſelf the trouble, to reverſe the letters on the Dye.

(2) I ſince find that the word Φοινικήια, in Herodotus and others, tho' it ſeems to be more of an adjective than ΦΟΙΝΙΚΙΑ, is yet uſed ſubſtantively in the Teian DIRÆ inſcription: H. ΦΟΙΝΙΚΗΙΑ ΕΚΚΟΨΕΙ. i. e. AUT LITERAS ERASERIT. Chiſhull Ant. Aſiat. p. 98.

had

had diſpoſſeſſed them of their ſeats, the Greeks began to be called Hellenes, Æoles, Dores, Iones, &c. However ſome Pelaſgians ſtill remained in Italy and other places, and preſerved their old language; which Herodotus called Barbarous, as being ſo very different from the Greek of his own time. This revolution though it produced by degrees a great change in the Greek tongue, yet wrought none in the letters, till long after. (1) Linus wrote the exploits of the elder Bacchus in Pelaſgic letters; Orpheus, and Pronapides Homer's maſter, and Thymœtes another old poet, are ſaid to have uſed the ſame, and to have wrote in the old, or Pelaſgic, language. And perhaps Homer's and Heſiod's works were the firſt, that were written in the Ionic or Hellenic Greek, and in the righthanded character. The people of Attica, who never yielded the point of antiquity to any other nation of Greece, tho' they uſed the Cadmean, or Pelaſgic, letters, yet called them (2) ATTIC, as if they were the growth of their country. That the Attic letters were of the ancient form, is certain: Ἀθηναῖοι Γράμμασι, ἀντὶ Παλαιοῖς. Harpocration. Ἀθηναῖ Γράμματα. Τὰ ἀρχαῖα, ὀπίσθια. Heſychius: and it is as certain that they were different from the Ionic: Σωθήκαις ἂν ὑ τοῖς Ἀττικοῖς γράμμασι ἐγκλιτεῦσι, ἀλλὰ τοῖς Ἰώνων. Theopompus apud Harpocration.

(1) Τὸν ὃ οὖν Λίνον φασι τοῖς Πελασγικοῖς γράμμασι συνταξάμενον τὰς τῶ πρόσθε Διονύσε πράξεις· — ὁμοίως δὲ τούτοις χρήσασθαι τοῖς Πελασγικοῖς γράμμασι τ Ορφέα καὶ Πρωναπίδην τὸν Ομήρε διδάσκαλον — πρὸς ὃ τούτοις Θυμοίτην τ Θυμοίτε — ἀρχαικῶς τῇ τε Αλφαβήτῳ καὶ τοῖς γράμμασι χρησάμενον. Diodorus Lib. III.

(2) *Unæ ſolummodo Athenæ legis prætextu centum fere annis reſtitere: unde factum, ut Cadmeæ Literæ non raro apud hiſtoricos ſub ATTICARUM nomine celebrentur.* Chiſhull in Inſcript. Sigeam Cap. III.

(e) *Newly*

(e) *Newly introduced.*] I translate the word Μεταθεῖσι in the same sense, in which the verb Μεταθεῖναι was used just before; which I think the true and natural construction. If it should be taken in the sense of *Altered* or *Changed*, it may perhaps mean no more than the other: the Greek Characters, Symbols, or Hieroglyphics, being now changed into Alphabetical letters.

*Linus the first refiner of the Greek language.*

I advise the reader not to overlook that circumstance of Linus's being the inventer of Rythm and Harmony; which seems to be mentioned not without a peculiar propriety. For Language being now reduced to its elements, he was enabled to form the rules for this art; which could be but very imperfectly done before that time. And here I think we ought to give Linus, tho' a Pelasgian, and a Bœotian, the honour of being the first refiner of the Greek tongue.

*The Pelasgians brought letters into Italy.*

The Latines, as all authors agree, received their letters from the Greeks. Here tho' the history is not so dark, as that of Cadmus, yet it is not entirely free from obscurity. Pliny says in general that (1) The "Pelasgians brought Letters into Latium." This is indefinitely expressed, without note of time, or distinction of places: Latium may be taken for all Italy, and the Pelasgians were spread over all Greece. The intercourse between Greece and Italy began with the Titan empire, and first ages of navigation. The story of Saturn and Janus is

(1) *In Latium literas attulerunt Pelasgi.* Hist. Lib. VII. c. 56.

so

ſo very particular, that we can hardly think it a mere poetical invention. Janus ſeems to have been a petty prince, or viceroy, under Saturn, whilſt he held the ſovereignty: and that Saturn retired to him after his depoſition, or abdication, as (1) Lucian will have it, the memory of the Golden age, ſo religiouſly preſerved in Italy, ſcarce leaves us any room to doubt. The inhabitants of both countries ſeem to have had the ſame original, ſpoke the ſame language, had the ſame cuſtoms, and in ſhort were (2) Scythians. The Aborigines, as they are called, or firſt people of Italy, were reckoned barbarians, and ſo were the Pelaſgians; but both ſeem to have been as much civilized, as any other nation of their time: at leaſt we may think that they began to be civilized in the days of Janus and Saturn. Long after this, (3) Oenotrus ſon of Lycaon, an Arcadian, brought a colony into Italy, from whom the country was called Oenotria; but this migration goes too far back into the fabulous ages, to be determined with any certainty as to time.

(1) Vide Lucian. Saturnalia.

(2) *Unde autem hi coloni* [Auſones] *profecti ſint, & quæ prior illis patria fuerit, difficile dictu eſt, cum veteres hic altiſſime ſileant, Ælianus* αὐτόχθονας *pronunciet, Var. Hiſt. Lib.* 9. *c.* 16. *Quod ſi conjecturis hic indulgere licet, Scythicæ originis ſuſpicor, præcipue ex moribus & corporis proceritate, quibus hic populus inſignis fuit.* Theod. Ryckius, De Primis Italiæ Colonis. Cap. 2. The Auſones, called alſo Oſci and Opici, were the firſt inhabitants of Italy; Euſtathius ſays, that they were ſo called from Auſon, Son of Atlas and Calypſo.

Ἐκ Διὸς Αὐσονίδες, ἀεὶ μέγα κοιρανέοντες. Dionyſ. Periegeſ. v. 78.

Λέγονται δὲ Αὔσονες ἀπὸ Αὔσονος ὃς πρῶτος μὲν τῆς κατὰ Ρώμλυ βασιλεύσας πρός τινων ἱστορεῖται, Ὀδυσσεῖ γεγονὼς ἐκ τῆς Κίρκης· ἢ, κατὰ τὰ Ἐθνικὰ Γράφαντα, ἐκ Καλυψοῦς γενηθεὶς τῷ Ἄτλαντι. Euſtath. in locum.

(3) Πρῶτοι μὲν Ἑλλήνων ὅσοι πραιωθέντες τὸν Ἰόνιον κόλπον ᾤκησαν Ἰταλίαν, ἄγοντος αὐτοὺς Οἰνώτρου τοῦ Λυκάονος. Dion. Halic. Lib. I. pag. 9.

*Pelasgian settlements in Tuscany.*

Dionysius Halicarnassensis, from authors now lost, has preserved a more accurate account of some later Pelasgic settlements. (1) "Hellanicus the Lesbian says, "that the Tyrrhenes were formerly called Pelasgians, and "that they took the name of Tyrrhenes after they settled "in Italy. In his Phoronis he has these words: *Phrastor* "*was the son of their king Pelasgus and Menippe the daugh-*"*ter of Peneus*; *Amyntor was son of Phrastor*; *Teutami-*"*des of Amyntor*; *and Nanas of Teutamides*; *in whose* "*reign the Pelasgians were driven out by the Hellenes*; "*and landing, and leaving their ships in the river Spines,* "[or Po] *seized upon the inland town Croton* [or Cortona] "*and making incursions from thence, founded at last what* "*is now called Tyrrhenia*," or Tuscany. This colony, as he tells us afterwards, came from (2) Hæmonia, now called Thessaly: and they were probably some of the first Pelasgians driven out by Deucalion, or his sons.

*The Colony under Evander.*

Again he says, (3) "Not long af-"ter this, about Sixty years before the "Trojan war, according to the Ro-

(1) Ελλάνικος δὲ ὁ Λέσβιος τὸς Τυρρηνὸς φησι Πελασγὸς πρότερον καλεμθήους, ἐπειδὴ κατῴκησαν ἐν Ιταλίᾳ, μεταλαβεῖν ἣν ἔχουσι προσηγορίαν· ἔχει δ' αὐτῷ ἐν Φορωνίδι ὁ λόγος ὧδε. Τῷ Πελασγῷ τ βασιλέως αὐτῶν κ Μενίππης τ Πηνειῶ ἐγένετο Φράστωρ· τ δ' Αμύντωρ· τῷ δὲ Τεύταμίδης· τ δ' Νάνας· ὅτι τότε βασιλεύοντος οἱ Πελασγοὶ ὑφ' Ελλήνων ἀνέστησαν, καὶ ὅτι Σπινῆτι ποταμῷ ἐν τῷ Ιωνίῳ κόλπῳ τὰς νῆας καταλιπόντες, Κρότωνα πόλιν ἐν μεσογείῳ εἷλον, κ ἐντεῦθεν ὁρμώμενοι τ νῦν καλεμθήνην Τυρρηνίαν ἔκτισαν. Dion. Halic. Ant. Lib. I. p. 22.

(2) Ἐπειδ' οἱ μεταξάντες ἐκ τ μ τότε Αἱμονίας, νῦν δ Θεσσαλίας Πελασγοί. Id. p. 49.

(3) Μετὰ δὲ ὁ πολὺ χρόνον σόλος ἄλλος Ελληνικὸς εἰς ταῦτα τὰ χωρία Ιταλίας κατάγη, Εὔανδρος μάλιστα ἕτ τ Τρωικῶν, ὡς αὐτοὶ Ρωμαῖοι λέγουσιν, ἐκ Παλαντίου πόλεως Αρκαδικῆς ἀναστὰς· ἡγεῖτο δὲ τ ἀποικίας Εὔανδρος· — Ο δ' σόλος οὗτ ἐκ ἀπὸ κοινοῦ τ γνώμης ἐπέμφθη, ἀλλὰ στασιάσαντος τ δήμου, τὸ ἐλαττοδὲν ἐκέσιον μέρος ὑπεξῆλθεν. ἐπύγχανε δ τότε τὴν βασιλείαν τ Αβοριγίνων παρειληφὼς Φαῦνος. — Λέγονται δ κ Γραμμάτων Ελληνικῶν χρῆσιν εἰς Ιταλίαν πρῶτοι ἀφικόμενοι, νεωστὶ φανεῖσαν Αρκάσι. Dion. Halic. Lib. I. p. 24, 26. *Evander tum*

*ea,*

"man account, another fleet of Greeks arrived on the "ſame coaſt of Italy, from Palantium a town in Arcadia, "under the conduct of Evander. — This colony was not "ſent out by general conſent of the citizens; but the peo- "ple being divided into two factions, [I ſuppoſe Pelaſ- "gians and Hellenes] the weaker party retired of their "own accord. — Faunus was then king of the Aborigines. "— Theſe are reported to be the firſt who brought into "Italy the uſe of the Greek Letters, which were then but "newly known to the Arcadians." Criticks, from the mention of theſe two colonies, have raiſed a difficulty, where I think there was no occaſion; by making an unneceſſary (1) diſtinction between Pelaſgians and Arcadians. For if all the inhabitants of the ſeveral diſtricts of Greece, in the ſame manner, were to be reckoned diſtinct from the Pelaſgians; the latter would have no place left them in the country, tho' they were confeſſedly in (2) poſſeſſion of the whole. Both colonies therefore were Pelaſgians the firſt of Theſſaly, the ſecond of Arcadia; for it is certain that (3) Pelaſgia was the old name for both thoſe countries.

*ea, profugus ex Peloponneſo, auctoritate magis quam imperio, regebat loca,* Venerabilis Vir miraculo Literarum, *rei novæ inter rudes artium homines.* Liv. Hiſt. Lib. I. c. 7.

(1) *Sed ſive Pelaſgis, ſive Arcadibus, is debetur honos, in eo Tacito Plinioque convenit, quod uterque Latinos a Græcis eas* [literas] *velit accepiſſe.* Voſſius Gramm. Lib. I. c. 11.

(2) Δοκεῖ δέ μοι ἀδὲ τὄνομα τῶτο [Ἕλλας] ξυμπασά πω εἶχεν, ἀλλὰ τὰ περὶ τοῦ Ἕλλωος τοῦ Δευκαλίωνος, ἢ πάνυ ἀ δὲ ἔδη ἡ ὀπίκλησις αὖτη, καὶ ἔσχη δὲ ἀλλά τε, καὶ τὸ Πελασγικὸν ὀπὶ πλεῖςον ἀφ' ἑαυτῶν τίω ἐπωνυμίαν, παρέχεσ. Thucydides Hiſt. Lib. I. Τὰς δὲ Πελασγὰς, ὅτι μὲ ἀρχαῖόν τι φῦλον καὶ τὸ ΕΛΛΑΔΑ ΠΑΣΑΝ ἐπεπόλασε. Strabo Geogr. Lib. V. Τῆς νῦ Ελλάδος πρότερον ἡ ΠΕΛΑΣΓΙΗΣ καλευμένης. Herodot. Lib. I. c. 58.

(3) Θεσσαλία ἀπὸ Θεσσάλε, ἡ πρότερον Πελασγία. Steph. Byzant. Ἀπὸ τότε ἡ [Arcade] βασιλεύοντος Ἀρκαδία τε, ἀντὶ Πελασγίας, ἡ χώρα, καὶ ἀντὶ Πελασγῶν Ἀρκάδες ἐκλήθησ οἱ ἄνδρωποι. Pauſan. Arcad. p. 459.

We ſee that both colonies landed in Tuſcany, and that both were driven from Greece in the time of the Hellenes: and it does not appear, nor is it probable, that the firſt colony brought letters with them: therefore we may ſecurely fix the Æra of letters in Italy, to the time of Evander, or Sixty years before the war of Troy.

*Æneas's colony of Phrygians.*

After the deſtruction of Troy, Æneas came with his colony of Phrygians, and has not a little eclipſed the glory of Evander; the Romans chooſing to derive their deſcent from the Trojans, rather than the Greeks. But the Greek colony ſeems to have laid the foundation of all the Roman greatneſs; as the emperor (1) Antoninus Pius afterwards acknowledged, by the many favours which he conferred upon the town of Pallantium. The Æra of Evander began the Second Age of politeneſs in Italy: when the introduction of letters improved old arts, and gave birth to new ones. The Tyrrhenes or Etruſcans were the firſt polite people; and we find that they grew to be ſuch by the revolutions in Greece. The moſt ancient works of art, that Italy can boaſt of at preſent, are of the Etruſcans. Their rites ſacred and civil were examples to other nations, as the Samnites, Sabines, Romans, &c. And before they had loſt their power, and were incorporated into the Roman ſtate, we find the (2) youth of Rome were

(1) Ρωμαίων μέρος τ κατ' ἡμᾶς πόλεως, ὅπερ ᾠκεῖτο κατὰ τ Εὐάνδρᾳ τῇ Αρκάδων τ συναπολαθησάντων, ὄνομα ἔσχε Παλλάντιον, κατὰ μνήμην τ ἐν Αρκαδίᾳ. Χρόνῳ δὲ ὕστερον μετέπεσε τὸ ὄνομα ἐν ἀναιρέσει γραμμάτων τῶ τε Λ καὶ τ Ν. Τέτων μὲν τ λεγομένων ἕνεκα Παλλαντιῶσιν ἐκ Βασιλέως [Antonino P.] ἐγένοντο δωρεαί. Pauſanias in Arcad. p.525, 526.

(2) *Cære educatus apud hoſpites* [M. Fabius Cæſo] *Etruſcis inde literis eruditus erat, linguamque Etruſcam probe noverat. Habeo auctores, vulgo tum Romanos pueros, ſicut nunc Græcis, ita Etruſcis literis erudiri ſolitos.* Liv. Hiſt. Lib. IX.

inſtructed

inſtructed in the Etruſcan language, by way of accompliſhment.

*The Pelaſgic language and letters preſerved by the Etruſcans.*

The Etruſcans then were the firſt who received letters, and I think we may venture to call them the Pelaſgic letters. Perhaps we might proceed a ſtep further, and aſſert that theſe letters have likewiſe preſerved the Pelaſgic language: for I know not in what ancient monuments it is to be found, unleſs in the Etruſcan Inſcriptions.

*The declenſion of the Etruſcan language and letters.*

When a nation is arrived to a certain pitch of politeneſs, it often becomes a prey to another leſs civilized: this was the caſe with the Etruſcans and Romans. The Romans, if we conſider their firſt beginning, were the very (1) dregs of the people of Italy; but by ſubmitting to wholeſome laws, a conſtant exerciſe of arms, and a ſteady adherence to virtue, they raiſed themſelves to a ſuperiority over all the reſt. Their language was at firſt the language of Italy; a mixture of Pelaſgic dialects, from the Etruſcans, Oſcans, Sabines, Samnites, and others. This language was improved by their conqueſts, but came not to its full growth, till the fortune of Greece declined; and brought the Romans to an acquaintance with the more refined Greek language, which ſoon made its way into their own. That grace, harmony, and majeſty, ſo much admired in the Roman language,

(1) *Et tamen ut longe repetas, longeque revolvas*
*Nomen, ab infami gentem deducis aſylo:*
*Majorum quiſquis primus fuit ille tuorum,*
*Aut paſtor fuit, aut illud quod dicere nolo.* Juvenal Satyr. VIII. v. 272.

ſeems

ſeems to be derived from adopting the Greek into it; tho' after all it never came up to the other. As the Romans increaſed in power, the Etruſcans, who before were the moſt accompliſhed nation, ſunk in eſteem, as is uſual with a conquered people; but under theſe diſadvantages ſtill cultivated the polite arts, and preſerved their old way of writing. It would be flattering their memory too much, to ſay that their performances in ſculpture and painting, vied with the finiſhed pieces of the Greeks in the time of Alexander; for then the Greeks had attained to ſuch a perfection in thoſe arts, as never ſince could be equalled. After the cuſtom of their anceſtors, the Etruſcans committed their records to the moſt durable materials, Stones and Braſs; which by good fortune have long outlived their language. This language too was only an obſolete Greek, which became generally neglected, ſo as not to be underſtood by their maſters: though when learning was at its greateſt height in Rome, they looked upon it with a more favourable eye, as being the parent of their own; and then began to ſtudy it as a ſcience.

*The Etruſcan monuments and inſcriptions.*

The Etruſcan language being at length extinct, the materials deſigned to preſerve it were ſoon deſtroyed, or buried in ruins; the too common fate of monuments wherever ignorance prevails. Here they underwent a long night of oblivion, till the revival of true learning, which is always accompanied with a veneration for antiquity. Theſe monuments, as time and chance brought them to light, were carefully preſerved by perſons of curioſity; who though they underſtood them not, yet judged that hereafter they might be intelligible to others,

others, and therefore worth preſerving. It is more than a (1) century ſince ſome of theſe inſcriptions have been made publick, and in this laſt age a new ſcene of literature has been opened by their means. Whole (2) volumes have been filled with Etruſcan ſculptures and inſcriptions, and attempts have been made to illuſtrate and explain them. It is to be wiſhed that ſucceſs may anſwer the generous intentions of thoſe learned perſons who have undertaken the taſk; but at preſent I am obliged to ſay, that they ſtill continue doubtful, if not as obſcure, as before. And I deſpair of ſeeing them explained to any purpoſe, till they are taken in hand by ſome one well ſkilled, not only in Greek and Latin, but in the Hebrew, and its kindred dialect the Britiſh or Celtic. Thus much I thought proper to ſay in behalf of our ancient language, which, not without ſhame be it ſpoken, is now as much deſpiſed by Engliſhmen, as it is eſteemed by the learned in foreign parts.

*The Etruſcan letters Pelaſgic, the Roman Ionic.*

The (3) Italian antiquaries confeſs the difficulty of explaining theſe monuments, and ſeem not entirely agreed among themſelves, even a-

(1) Vid. Bernardinus Baldus Divinat. in Tabulam Æneam Eugubinam lingua Hetruſca veteri perſcriptam. Aug. Vind. 1613.

(2) Vid. Ant. Fran. Gorius Muſeum Etruſcum exhibens inſignia veterum Etruſcorum monumenta Æneis Tabulis 200 edita & illuſtrata. 3 Vol. Florent. 1737. Tho. Dempſter De Etruria Regali Lib. VII. Florent. 1723. Muſeum Florentinum. Flor. 1731, 1732, &c. Scipio Maffei Muſeum Veronenſe. Veron. 1749. Muſeum Cortonenſe. Rom. 1750, &c.

(3) *Non deerunt qui opinentur Etruſcorum explicationem me aggreſſurum eſſe, a quo tamen conſilio ego quidem longiſſime abſum: hoc ſcilicet eruditionis genus a Græca & Romana tam diverſum, ac diſſitum eſt, tot præterea tenebris circumvolutum & obſitum, ut paucis diſcuti ac pertractari nequaquam poſſit.* Scip. Maffei Muſ. Veron. Præf. pag. 11.

bout

bout the names of the letters. One who has very well deſerved of the learned world, and of this province of Literature, (1) denies that they are Pelaſgic, "Becauſe formed "from the right;" which is the very reaſon I aſſign for their being Pelaſgic. A no leſs able antiquary of that country without ſcruple (2) calls the Etruſcan letters Pelaſgic, in which I think he is right; but not ſo, when he calls them Latin, at the ſame time. The Etruſcan, it is true, were the oldeſt letters of Latium, but Seignior Gori rightly diſtinguiſhes between the Etruſcan and Latin, or what may be more properly called the Ionic, or Roman, letters. (3) Pliny ſays "The ancient letters of the Greeks "were the ſame as the Latin;" but he muſt here mean the old Ionic letters, which were undoubtedly the ſame with the Roman; being written from the left hand, the way uſed by the Romans: and ſo (4) Tacitus is to be underſtood, when he ſays "The forms of the Latin letters "were the ſame with the oldeſt of the Greeks." The Ionic way of writing did not univerſally prevail even in Greece, till ages after it was found out. The (5) Athenians did not comply with it till the Archonſhip of Euclides A.V.C. 350. The Sigean inſcription which is older

(1) *Nam characteres Etruſci plane ſunt a dextra ſiniſtrorſum ſcripti; quum Pelaſgici qui iidem prorſus ac Latini ſunt, a ſiniſtra dextrorſum tendant.* Fr. Gori. Prol. ad Muſ. Etruſc. pag. 54.

(2) *Siquidem hoc certum eſt adeo quam quod certiſſimum, characteres Tabularum* [Eugubinarum] *Pelaſgicos eſſe ac Latinos.* Scip. Maffei Orig. Etruſc. & Latin. pag. 63.

(3) *Veteres literas Græcorum eaſdem eſſe ac Latinas.* Hiſt. Lib. VII. c. 58.

(4) *Et forma literis Latinis, quæ veterrimis Græcorum.* Annal. Lib. XI. c. 14.

(5) Τὲς δ' Ἀθωναίοις ἔπεισε χρῆσθαι τῷ Ἰώνων γραμμασιν Ἀρχίνος ὁ Ἀθωναῖος ἐπ' Ἄρχοντος Εὐκλείδου. Suidas in Σαμίων ὁ Δῆμος.

than

than that Æra, begins with Ionic writing; but the line returns in the Pelaſgic manner, as the Etruſcans wrote. In time, as (1) Pliny ſays, "The tacit conſent of all na-"tions agreed to uſe the Ionic letters." But the Etruſcans never conſented, for they wrote ſtill in the Pelaſgic way. When then did the Romans conſent? I anſwer, about the time of Tarquinius Priſcus their fifth king. (2) Tacitus aſſigns two Epochs for the reception of the Greek letters; "The Etruſcans in Italy, ſays he, received their letters "from Damaratus the Corinthian; the Aborigines from "Evander the Arcadian." Damaratus the Corinthian fled from the tyranny of Cypſelus about the beginning, or perhaps the middle, of the ſecond Century of Rome; and if he brought letters with him, as Tacitus ſays, I think they muſt have been the new or Ionic alphabet; as being different from what the firſt Etruſcans, or Aborigines, had received from Evander, above five hundred years before. Tarquinius Priſcus was the ſon of Damaratus, and probably introduced his father's letters into the Roman language. (3) Dionyſius Halicarnaſſenſis ſpeaks of a Pillar remaining in his time in the temple of Diana at Rome, "With an "Inſcription in Latin letters, whoſe forms were ſuch as "the Greeks anciently uſed." But I ſuppoſe, that theſe were only the oldeſt Ionic letters, the pillar being ſet up by Servius Tullus, the ſucceſſor of Tarquinius Priſcus.

(1) *Gentium conſenſus tacitus omnium conſpiravit, ut Ionum literis uterentur.* Hiſt. Lib. VII. c. 57.

(2) *Literas in Italia Etruſci ab Corinthio Damarato, Aborigines ab Arcade Evandro acceperunt.* Annal. Lib. XI. c. 14.

(3) Αὐτὴ διέμεινεν ἡ Στήλη μέχρι τῆς ἐμῆς ἡλικίας ἐν τῷ τῆς Αρτέμιδος ἱερῷ κειμένη γράμμασι ἔχουσα χαρακτῆρας Ελληνικῶν, οἷς τὸ παλαιὸν ἡ Ελλὰς ἐχρᾶτο. Antiq. Lib. IV.

Pliny likewiſe proves from the Delphic braſs table preſerved in the Palatine Library, (1) "That the ancient Greek "letters were almoſt the ſame with the Latin letters of his "time:" and the inſcription, as he has given it, ſhews that they were only Ionic letters. After the Romans had eſtabliſhed the uſe of the Ionic letters, they ſeem not to have acknowledged the Etruſcan to be a Greek alphabet. The moſt learned of them knew none older than the Ionic: as appears from the Greek (2) Farneſe inſcriptions of Herodes Atticus. This learned man, out of a ſacred regard to antiquity, cauſed the oldeſt orthography to be obſerved in the writing, and the letters to be delineated after the moſt antique forms that could be found: and they are plainly no other than the Ionic, or righthanded characters.

*All Alphabets derived from one.*

All Languages were derived from one; and it is but reaſonable to think the ſame of all alphabets. Nor is it eaſy to ſay which of the two has been moſt corrupted: it being as hard a matter to diſcover the original of ſome alphabets, as of the languages themſelves. It is much to be regretted, that the publick paid no attention to the

(1) *Veteres Græcas fuiſſe pene quæ nunc ſunt Latinæ, indicio erit Delphica Tabula antiqui æris, quæ eſt hodie in Palatio, dono principum Minervæ dicata in Bibliotheca, cum Inſcriptione tali.* ΝΑΤΣΙΚΡΑΤΗΣ ΤΙΣΑΜΕΝΟΥ Ο ΑΘΗΝΑΙΟΣ ΚΟΡΑ ΚΑΙ ΑΘΗΝΑ ΑΝΕΘΗΚΕΝ. Plin. Hiſt. Lib. VII. c. 58.

(2) Vid. Cl. Salmaſii Duarum Inſcriptionum Veterum Herodis Attici & Regillæ conjugis explicatio. Lut. Pariſ. 1619. Scaliger Animadverſ. in Euſebium. pag. 110. Montfaucon Palæogr. Græc. p. 135. Chiſhull Antiq. Aſiat. p. 11.

propoſal

propoſal which (1) Mr Wanley once made, to give us the hiſtory of all the different alphabets of Europe; a work not likely to be undertaken in this age, and perhaps the next may want materials for it. We ſhall only remark that the firſt alphabets conſiſted of what we now call Capital Letters; and that the Greek and Roman letters, which prevailed for the moſt part in Europe; by degrees decreaſed in their ſize, for the ſake of diſpatch in writing; which produced all thoſe alphabets of ſmall letters, that we find in MSS. corrupted from the larger ones, according to the genius and humour of different countries.

*The Runic, or Gothic, from the Greek.*

It does not appear, what letters the moſt ancient Celtæ uſed in writing; the remains of their language now to be found in books, being written in the common character of the country, where their deſcendants lived. I think it may be taken for granted, that they made uſe of hieroglyphics only, as we ſaid before of the Scythians in general. But the Goths are an exception; for they had an alphabet peculiar to themſelves, conſiſting formerly of (2) ſixteen letters, which is thought to be the juſt number in the Greek and Pheni-

(1) *Si publico jubente, & ſub publicis auſpiciis id mihi demandatum foret, ut Hiſtoriam Literarum ſcriberem, quibus populi Europæi, præſertim Græci, Romani, Hiſpani, Galli, Hiberni, Anglo-Normanni, &c. in omni tempore uſi ſunt, ut omnia mea ſtudia in illud conferrem; ſic benevalere & vivere Deo largiente, non dubito, quin eo officio ita perfungerer, ut nullius expectationem fallerem.* Præf. ad Lib. Anglo-Sax. Catal.

(2) Ὡς ἐδηλώσαν οἱ παλαιοὶ ἀφ' ἧς ΕΚΚΑΙΔΕΚΑ φθέγγοντες ἀπηχοῦντως καὶ γεγράφοντες. Plutarch Quæſtion. Platon. Τὰ τὲ δὴ πρῶτα, καὶ Φοινίκεια ἀφ' Κάδμου ὠνομασμένα, ΤΕΤΡΑΚΙΣ ἢ ΤΕΤΡΑΣ ἀνάκειται. Idem Sympos. Lib. IX. Prob. 3.

cian alphabets. The (1) Runes, or Runic letters, are properly ſpeaking the Old Gothic; what we have learnt, ſince the diſcovery of the CODEX ARGENTEUS, to call the *Gothic letters*, being comparatively modern, invented by Ulphilas about fourteen hundred years ago; or rather taken by him moſtly from the Greek and Latin capitals of that age, as will appear upon comparing them: but the Runic letters are found on coins, and other monuments of ſtone, ſome of which may be near two thouſand years old, or upwards. Therefore before the diſcovery of the *Codex Argenteus*, we find the (2) learned were at a loſs, not knowing how to reconcile the hiſtorians to matter of fact: for they ſuppoſed the Goths to have had no letters beſides the Runic; which yet, it was plain, were not invented by Ulphilas. I ſhall not attribute ſo great antiquity to the Gothic or Runic alphabet, as (3) ſome have done, ex-

(1) RVNER. Runæ, or Runes, is a common word ſignifying not only the Gothic Letters, but *Writings* and *Writers*. The learned are not agreed about its derivation. Sir H. Spelman derives it from Rŷne i. e. *Myſterium*. Vid. Ol. Wormius Lit. Runica. c. 1. Stiernhelm from ᚱᚬᚾᚨ i. e. *Diſcere, Experiri, Erudiri*. Præf. ad Evang. Goth. Wormius from Ryn. *Sulcus*, i. e. *Exaratio*. Lit. Run. c. 1. The Runic alphabet is a corruption of ſome other, but ſtill preſerves a ſort of ſimplicity and uniformity. But what ſhall we ſay to the liberty, that has been taken with this alphabet? by diſtorting the forms, changing the order and powers of the letters, ſo as to make the language almoſt a myſtery, and the inſcriptions unintelligible. The reader may find a vaſt number of theſe barbarous Runic alphabets, as they are called, collected into one view, by the great Dr Hickes, in the third part of his *Theſaurus Linguarum Septentrionalium*; a work held in the higheſt eſteem by every nation in Europe, except That to which it has done ſo much honour.

(2) Vid. Olaus Wormius Liter. Run. p. 116. Mareſchall. Obſervat. in Verſion. Gothic. p. 386, 387.

(3) *Unde jam manifeſtiſſime apparet, lapſum fuiſſe Reverendiſſimum Dominum Salicæum Archiepiſcopum Toletanum, dum exiſtimavit Alphabetum literarum Gothicarum fuiſſe primum Alphabetum & primos characteres primo parenti datos.* F. Louys Portugaize

ceeding all bounds of credibility; nor can I believe that it is older than the Greek, as (1) others contend; nor yet can I think with (2) Salmaſius, that it is derived from the Roman. But from the ſimplicity of the letters, and other circumſtances, I judge it to be exceedingly ancient; and that it was formed from ſome alphabet of the Greeks, whilſt it conſiſted of Sixteen Letters only; and after they had left the Eaſtern way of writing from the right hand.

ᚠ. ᚢ. ᚦ. ᚩ. ᚱ. ᚴ. ᚼ. ᛁ. ᛅ. ᛋ. ᛏ. ᛒ. ᛚ. ᛘ. ᛦᚱ.
F. U. D. O. R. K. H. N. I. A. S. T. B. L. M. YR.

This is the old alphabet of the Runes, conſiſting of Sixteen letters in their proper (3) order; before the reſt were added, to compleat the number of Twenty Four, conformable to other alphabets.

*The order of the Runic Alphabet.*

The alphabet is an endleſs fund of enquiry to the learned; much has been written by the ancients, Greeks and Ro-

Portugaize de ſon Globe des Canons SS. apud Claud. Duret. Threſor de l' Hiſt. des Langues. Col. 1613. p. 860.

(1) *Quin tanta omnino ſit cum Græcis Danicarum Literarum affinitas, ut de originis & antiquitatis prærogativa certare videantur neminem dubitare poſſe arbitror.* Ol. Worm. Liter. Run. c. 22. Vide etiam Ol. Rudbec. Atlant. Par. I. p. 841.

(2) *Certe & Dani literas inde ſuas videntur accepiſſe quas vocant Runicas. Nam forma earum ex Græcis omnino efficta & expreſſa videtur. Niſi quis potius putet a Romanis imitatas, & inde dictas* Runicas *quaſi* Rumicas, *id eſt* Romicas. *Licet etiam a Græcis Conſtantinopolitanis, qui* Ρωμαῖοι *proprie appellantur,* Runicas *dictas opinemur. Arabes quoque appellabant* Rum & Rumi *Romanus.* De Helleniſt. p. 382.

(3) The order of the alphabet is determined by the Dominical letters joined with the Golden Number in the Calendar: three arbitrary characters, of no ſignification, being added to make the number Nineteen. Vid. Ol. Worm. Lit. Run. c. 14. 18. Et Faſti Danici.

mans,

mans, and more by the moderns, concerning the number, order, figure, and powers, of the letters; and we ſtill find the ſubject not yet exhauſted. I can hardly perſwade myſelf, that the author of the Runic alphabet intended to confound the order of the Phenician or Hebrew letters; but that if he had copied from either, as they now ſtand, he would have given them the ſame place, as the Greeks have done. The Etruſcan alphabet conſiſts of only Thirteen letters, and theſe we may range according to the Hebrew, Greek, and Roman, alphabets; but their ſituation with reſpect to each other cannot now be aſcertained upon any authentic foundation; and poſſibly it might be the ſame with this of the Runes; of which they likewiſe bear as near a reſemblance, as of the Greek and Hebrew.

*The Digamma the firſt letter in the Runic Alphabet.*

In the oldeſt alphabets we find ſome letters, whoſe powers are unknown, or at leaſt doubtful, at preſent, as in the ℵ and ע of the Hebrews. The ſame thing has happened to the Runic; where the power of the letter ᚬ is uncertain, whether it is vowel, diphthong, or conſonant; (1) ſome making it the final R, others the letter Y, ſome the diphthong AV. But what I think deſerves more notice; that moſt ancient letter of the Greek alphabet, the Æolic Digamma, leads up the reſt: the reaſon of this I ſhall endeavour, as well as I am able, to explain.

(1) Olaus Wormius Literat. Run. c. 12. p. 78. Verelius Runographia Scandica pag. 32. Olaus Rudbeck Atlant. Par. I. c. 38.

The

*The Digamma a note of guttural aſpiration.*

The Digamma, ſo called from its figure, reſembling one Gamma ſurmounting another, was always acknowledged to be a letter of the Greek alphabet. Its (1) form is well known, but neither its power, nor place in the ſeries, have been thoroughly underſtood. It ſeems to me to have been an auxiliary letter (2) prefixed to ſome particular ſyllables, to denote that they required a ſtronger force in ſpeaking; and was of the moſt general uſe in pronouncing the oldeſt languages, which, as all know, were chiefly guttural. It was neither vowel nor conſonant, but a letter or note of aſpiration; and for this reaſon was placed at the head of the alphabet. The uncouth harſhneſs of aſpirating words in the initial, middle, and final ſyllables, brought it into diſuſe with the Greeks in general, when they came to ſtudy the harmony of language; and at length made it (3) ceaſe to be a letter.

(1) *Eadem litera ſcilicet* V, *Digamma a Græcis vocatur, quando ſibimet aliiſque vocalibus jungitur; quæ ideo Digamma dicitur, quia duplex eſt inſtar* F *literæ, quæ duplex Gamma habet.* Iſidor. Orig. Lib. I. c. 4. Σώνδετος δὲ ἦν τοῖς ἀρχαίοις Ελλησιν, ὡς τὰ πολλὰ, παρεμπίπτειν τῶν ὀνομάτων, ὁπόσων αἱ ἀρχαὶ ἀπὸ φωνηέντων ἐλήγοντο, τῷ ΟΥ συλλαβῷ ἐνὶ στοιχείῳ χαραχθήμην· τοῦτο δ' ἦν ὥσπερ ΓΑΜΜΑ ΔΙΤΤΑΙΣ ΕΠΙ ΜΙΑΝ ΟΡΘΗΝ ΕΠΙΖΕΥΓΝΥΜΕΝΟΝ ΤΑΙΣ ΠΛΑΓΙΑΙΣ. ὡς Fελένη, ἀὴ Fάναξ, ἀὴ Foῖκος, ἀὴ Fανὴρ, ἀὴ πολλὰ τοιαῦτα. Dionyſ. Halic. Ant. Lib. I. p. 16.

(2) *Quod Digamma, niſi Vocali præponi, & in principio ſyllabæ, non poteſt.* Priſcian. p. 547.

(3) The Roman Criticks rejected ſeveral letters upon the ſame account. *Autoritas tam Varronis, quam Macri, teſte Cenſorino, nec* K, *nec* Qu, *neque* H *in numero adhibet literarum.* Priſcian. apud Putſch. Voſſius Gram. p. 81, 82.

The

*The Æolic Digamma. a labial aſpirate.*

The (1) Æoles, who retained this letter longeſt, mitigated its harſhneſs, by giving it the ſound of the labial aſpirate, the Roman F, or Greek Φ *Phi*, by which name it is ſtill known in the Runic. The letter F is the ſixth in the Roman alphabet, the place of the Hebrew ו *Vau*, *Waw*, or rather *Whaw*; which is now pronounced as an hard F, or V conſonant, but was formerly the aſpirate. The moderns have been miſled by the authority of Dionyſius Halicarnaſſenſis, Priſcian, and other grammarians, who ſeem to have known only this ſecondary ſound of the Digamma; but to have been wholly ignorant of its firſt power, as a guttural. The Runic ᚠ *Phi*, or *Fee*, in its primitive northern pronunciation ſeems to have been the ſame with our *Ch*, *Gh*, *Qh*, or *Wh*, a deep guttural aſpirate. Its ſound is for the moſt part loſt in the weſtern languages of Europe, but Engliſh men and others preſerve ſome traces of it, as appears from their way of ſpelling words, compared with the pronunciation of them.

*Common to all the nations of Europe.*

When the Digamma became ſoftened into F, or *Phi*, it was not confined to the Æoles, but common to all the nations of Europe. Where therefore we meet with the ſound of F, we ſometimes find the remains of the rougher letter. As for inſtance, the Engliſh

(1) Αλλαι μὲν Ελλὰδες δασυνουσι τὰ φωνήεντα· Αιολεῖς δὲ ψιλοῦσιν. Apollon. Alex. de Syntax. Lib. I. p. 44. *Sciendum tamen quod hoc ipſum,* [Digamma] *Æoles quidem ubique loco aſpirationis ponebant, effugientes ſpiritus aſperitatem.* Priſcian. fol. 3. F *Æolicum Digamma, quod apud antiquiſſimos Latinorum eandem vim quam apud Æoles habuit: eum autem prope ſonum quem nunc habet* F, *ſignificabat* P *cum aſpiratione.* Idem pag. 2.

words

words pronounced *Laff*, *Draft*, *Enuff*, and the like, are by good luck ſtill ſpelt (1) *Laugh*, *Draught*, *Enough*; which proves that their firſt pronunciation was guttural. In like manner the Sclavonian names *Menzikow*, *Czernikow* &c. with a guttural termination, are pronounced *Menzikoff*, *Czernikoff*. On the other hand, the true ſound of the Gothic ᚦᚨᚾ, or *Lord*, is ſtill preſerved in the aſpirated ſyllable HAN of the Tartars, or CHAN of the Perſians: and (2) Salmaſius obſerves, that the number which Engliſhmen call *Fower*, and the Germans *Vier*, the ſame Perſians pronounce GHIHAR. Thus the Spaniards ſeem to preſerve the primitive ſound in the words *Haba*, *Habla*, *Hado*, *Hembra*, *Hogo*; though they were written by the Romans, *Faba*, *Fabula*, *Fatum*, *Femina*, *Focus*; and *Hijo*, *Filius*, is in Greek ϒΐϘ.

*The Digamma not appropriated ſolely to vowels.*

As the vowel ſounds conſtituted the eſſence of a ſyllable, the Digamma principally belonged to them, and wherever it is found, I think, could hardly be without its power and effect: tho' a very great (3) critic is of opinion, that it was quieſcent between two

(1) Accordingly near a thouſand years ago, to Laugh was Lihan, to Drag or Draw Dpaȝan, and Enough was Ɛnoh, in ſome places ſtill pronounced Enow.

(2) *Sic ergo Perſis* GHIHAR *pro* FIHAR, *vel* FIER. Salmaſ. de Helleniſt. p. 389.

(3) *Nunc vero ut idem Vau quieſcit, & hiatum inter duas vocales ſine ſono implet.* Chiſhull Antiq. Aſiat. p. 19. The true Greek Digamma, if I remember right, is only once to be found upon an authentic monument; viz. The Delian inſcription given us by Mr Tournefort. Travels Vol. I. p. 319. which inſcription, by the by, I take to be the oldeſt now in being.

. . ΟΑΓΥΤΟΛΙΘΟΕΜΙΑΝΔΡΙΑΣΚΑΙΤΟΣΦΕΛΑΣ

Τᾶ αὐτᾶ λίθω εἶμι ἀνδριὰς καὶ τὸ σφέλας

*Ejuſdem lapidis ſum ſtatua & baſis.*

vowels. Nor was it appropriated ſolely to the vowels, as the ancients thought, but was ſometimes affixed to conſonants, as particularly to the (1) Greek P, or *Rho*, which is naturally a guttural, as is C, G, K, Q; and in the moſt ancient languages the (2) letter L. For, to omit an hun-

I cannot ſee the reaſon for placing the Digamma here, in the word AFTTO, if it was intended to be *quieſcent* only. For if the Greeks at that time pronounced AT as a diphthong, it ſeems abſurd to interpoſe a third letter. Was it therefore placed there to aſpirate the diphthong, as in ἑαυτῆ? Or rather was it not deſigned to diſtinguiſh the vowels, as in ἑαϋτῆ; and to ſhew that they did not coaleſce in a diphthong? But that the ſecond vowel was to be aſpirated, and ſo the word to be made a triſyllable, as AHTTOY. This I think moſt probable, as diphthongs were at that time very rare: for ει and ου we ſee, are wrote ε and ο; nor does it appear that KAI was not a diſſyllable, and ſhould be wrote καϊ. Priſcian, where he ſpeaks of the Digamma, quotes from the poet Alcman the word ΔAFION, which ſhould be wrote Δαΐϊον, or perhaps rather Δαΐον, an inſtance that ſeems to make for our purpoſe. He mentions beſides ſome names which he found on the tripod of Apollo at Byzantium, as ΔEMOΦOFON, ΛAFOKOFON: theſe words could never be read in the Æolic manner DEMOPHOVON, LAVOCOVON, but rather Δημοφοῶν, Λαοϝκοῶν; *Hiatus cauſa, ſolebant Æoles interponere* F *Digamma*, as he ſays; that is, That the aſpirate might fill up the *hiatus* between the vowels. Many ſyllables of Greek words, in later times pronounced with a ſoft breath, were at firſt aſpirated; of which the Sigean inſcription alone will afford us more than one inſtance, as in HEΘMOΣ, HAIΣOΠOΣ, HAΔEΛΦOI: to which we may add thoſe of Dionyſius, as above, FANAΞ, FOIKOΣ, FANHP, and many others.

(1) *Per* ϝέδρεσιν, *quam vocant litera additur, aut initio nominis, aut in medio, aut in fine. Initio ut* βέδρον *pro* ἕδρον *apud Æolios. Sed illud* β *videtur eſſe loco Digammæ, quia* ἕδρον *adſpiratur. Hoc igitur pro* Fέδρον: *quomodo Æoles* τὸ ἕδρον *pronuntiabant. Sed Æoles nihil adſpirabant. Loco enim adſpirationis Digamma ponebant. Quod Digamma litera erat, & in numero literarum ponebatur.* Salmaſ. de Helleniſt. p. 64.

(2) Lh *elementum, lingua in primorem palati regionem valido niſu impulſa, ſonoque per dentes utrinque maxillares halituoſe emiſſo, profertur. Eſt autem Britannis adeo peculiaris & propria, ut apud nullos alios Europæ incolas (quod ſciam) reperiatur.* Henr. Salesbury Gram. Britan. Lond. 1593. 8vo. *Tradit Jo. Aventinus veteres Germanos* L *cum aſpiratione uſurpaſſe. Quod etiam nonnulli exiſtimant de* ל *Hebraico.* Jo. Davies Linguæ Cambro-Britan. Rudimenta. Lond. 1621. pag.

dred inſtances of the ſame kind, the ſyllable which Engliſhmen in the Æolic way pronounce FLOYD, in true Celtic orthography is LHVYD; a name ever to be remembered with reſpect by Britiſh antiquaries.

*Aleph the Hebrew Digamma.*

The affinity between alphabets, when diſcovered, ſhews that all were derived from the Hebrew or Cadmean; in which this remarkable letter could hardly be wanting. And I think we need not deſpair of finding it; tho' not in the (1) place where it is commonly looked for; but in the front of the alphabet, as in the Runic. For the Hebrew (2) *Aleph*, tho' made a vowel by the Greeks, will, I believe be found to be no more than a Digamma, or mark of aſpiration. The oldeſt form of the *Gamma* now extant, as in the (3) Sigean and (4) Baudelotian inſcriptions, is not erect, but ſtooping ʌ: the Digamma accordingly, in the (5) Delian inſcription, is a reclining ⅃: and *Aleph* appears under the like form in the oldeſt al-

pag. 7. Verelius thought this property of the letter was peculiar to the Runic. ᚴ *reſpondet Latino* L. *Hoc autem peculiare habet, quod cum in aliis linguis ſit dentale, apud nos gutturale eſt, & exteris pronunciatu inſuetum.* Verelii Runographia Scandica. pag. 32.

(1) In the place of Vau.

(2) The name of this leading letter, viz. Aleph or Alph, ſignifying in Hebrew an Ox or Heifer, (whence the fable of Cadmus's Cow) was at firſt pronounced gutturally, as its property required; and therefore the learned Meric Caſaubon was not deceived in his conjecture. *Mihi certe magis arridet hæc conjectura, quod & Anglicum* Calf *ex eodem Hebraico verbo* Aleph, *quatenus Bovem ſignificat, fluxiſſe pene mihi perſuadeo.* De Quatuor Linguis. pag. 40.

(3) Chiſhull Antiquit. Aſiat. pag. 4.

(4) Montfaucon Palæograph. Græc. pag. 135.

(5) Tournefort's Voyages Vol. I. p. 319. Montfaucon Palæogr. p. 122. Chiſhull Antiq. Aſiat. p. 16.

phabets, ſuch as the (1) Samaritan, and (2) Etruſcan. And even the firſt letter, or vowel A of the Greeks and Romans, was only a Digamma Ⅎ, as the letters were delineated from the right hand.

*The mutilated Digamma.*

When the ſound of languages grew ſofter, and the alphabet began to be enlarged, the Digamma was neglected; and before it was quite extinct, became mutilated in its figure: the upper tranſverſe ſtroke being taken away, as thus ⊦; or when they wrote βυϱϱοφηδὸν thus ⊣; for I take both the one and the other to mean the aſpirate, and not to be underſtood, as if the latter had a (3) contrary ſound to that of

(1) Vid. Alphabeta Phœnicia & Samaritana, apud Montfaucon Palæograph. p. 122.

(2) See the Etruſcan Alphabet by Mr Swinton in the Univerſal Hiſtory. Vol. 16. 8vo.

(3) I am not ignorant that Quintilian, and the Roman Grammarians, who followed him, are point blank againſt me in this caſe: *An rurſus aliæ redundent præter illam Aſpirationis notam* ⊦, *quæ ſi neceſſaria eſt contrariam ſibi poſcit* ⊣. Inſt. Orat. Lib. I. c. 4. I know too, that when accents came into uſe, the Greek ſcribes a thouſand years ago wrote theſe two marks for the *lene* and *aſpirate* ſpirits: but we meet with nothing of this diſtinction upon the older monuments of the Greeks, Coins and Marbles. We find that ⊦ ſtood for the aſpirate, as in ⊦ΕΛΕΝΙΤΩΝ. *Goltz.* ⊦ΗΡΑΚΛΗΙΩΝ. *Goth. Num.* or ϜΗΡΑΚΛΗΙΩΝ. as it is in *Beger. Theſaur. Brand.* 204: but ⊣ is never uſed for the *lene* mark. It is not ſo much my buſineſs to enquire, how the modern practice began, as to ſhew the impropriety of it. Yet I will give my opinion that it began with the aſpirate conſonants, and not with the vowels. When two of theſe conſonants, as γ̔γ, κ̔κ, λ̔λ, ϱ̔ϱ, met together in the middle of a word; (for they can neither begin, nor end one) it was neceſſary to place the Digamma between them, to ſhew that the Second muſt be aſpirated as beginning another ſyllable; but there was not the ſame reaſon for adding a note to the firſt, for that ended a ſyllable, and of courſe was not aſpirated. The oldeſt inſtance of βυϱϱοφηδὸν writing now extant, is the Sigean inſcription: but this was wrote after the Digamma ceaſed, and was changed into H; for which reaſon it is not to be found there, either perfect, or mutilated. The Romans thought that H was formed from the two marks; *Nos his* (⊦ ⊣) *ſociatis, adſpirationis ſecimus notam* H. Sergius in Donat. ap. Putſch.

the former; for a ſoft ſyllable required no ſuch note of diſtinction. Theſe two joined together at the middle point form the H, a letter that might be uſed both ways in writing; and therefore probably not of the primitive claſs, tho' a very ancient letter. And for this reaſon I am of opinion, that H was compounded of theſe two; rather than that thoſe were disjointed halves of the H. The H was certainly a Greek aſpirate, as appears by the oldeſt (1) inſcriptions; tho', as it was a later letter, perhaps its force was not ſo ſtrong and harſh as the Digamma. And it ſeems to me, that when they pronounced more gutturally, they uſed the F; when leſs, the ⊦ or ⊣, and in time both united as H.

*The degradation of the Digamma.*

To ſum up the hiſtory and fate of this antiquated letter. It ſeems at firſt to have been removed to make room for the vowel A; and ſcarce ever after gained any

Putſch. p. 1829; but they were miſtaken in thinking that the conjunction was owing to them: for the H was rather older than their language. The Roman inſcriptions are of more authority than all their Grammarians: in theſe we find the Two Marks uſed indifferently for the aſpirate; and the *Pſile*, or *lene* mark, as the Grammarians called it, perhaps oftner than the other: as in theſe that follow,

T. OCTAVIVS THALLVS E VIBIA R⊦ODE
SAPPIENA LYC⊦NIS MATRIS
D. M. D. DIGITIO P⊦ARNACE
DIS MANIB. SACR. IVNIA PANNYC⊦IS. *Fabretti Sylloge Inſcript. p.* 195.

Theſe inſcriptions indeed ſeem not quite ſo old as the time of Quintilian; but yet are much older than the Greek accents.

(1) It occurs no leſs than four times as ſuch in the Sigean Inſcription; and in the Parian Chronicle, among the Arundel Marbles, conſtantly ſtands for the number *One Hundred*, as being the firſt letter in the word Ἑκατον i. e. *Centum*. See likewiſe the Baudelotian marble, and the inſcriptions of Herodes Atticus. Montfauc. Palæog. p. 135.

fixt

fixt seat in the alphabet. For tho' the ancients found that they could not well do without its power; yet that was always made to give way to some more fashionable letter. The first place that it occupied after its removal, seems to have been that of *Vau*, or *Whaw*, but here it lost its sound, when *Vau* began to be pronounced like F, or V consonant. Its next place was that of (1) *Heth* or *Cheth*, by which means it became the H of the Ionic alphabet: tho' it was soon banished from thence, to make room for the long E, or *Eta*. But with the Romans, who acknowledged no such power as *Eta*, it still kept its ground; and in the modern alphabets retains its place to this day. From *Cheth* it might descend to *Koph* or *Quof*; for some (2) authors are of opinion, that it formerly stood in the place of Q. The Greeks seem to have thought this a place of too much dignity for it; by discarding *Quof*, and placing the aspirate lower in the series, making it the double (3) letter X, or *Ch*. This seems to have been its last stage, as a letter, with the Greeks; it being now reduced to the mean condition of an accent, (ʽ).

*The W the Digamma revived.*

In the Runic alphabet alone the Digamma preserved its ancient station, and power, and for the most part its form, tho' a little distorted; but by degrees lost its first sound, being pronounced as F; the letter ✻, or H,

(1) Οἶμαι ὃ καὶ ἀφ' ἧ Η στοιχεῖα τυπώσαιτο τὸς παλαιὸς ἡ Δασεῖαν. ὅθπερ καὶ Ρωμαῖοι ἀφ' ὁπάντων ἧ δασυνομένων ὀνομάτων τὸ Η προσγράφουσι. Athen. Deipn. Lib. IX.

(2) Goropius Becanus. Hermathenæ. Lib. IX. p. 213.

(3) *Septuaginta Interpretes non valentes* Heth *literam, quæ* duplicem aspirationem *sonat, in Græcum sermonem vertere,* Chi *Græcam literam addiderunt, ut nos docerent ejusmodi vocabula aspirari debere; unde & in præsenti loco* Cham *transtulerunt, pro eo quod est* Ham. S. Hieron. Hebr. Tradit.

supplying

ſupplying the place of the aſpirate. And yet the Northern nations ſeem to have thought * not aſpirate enough for their purpoſe; and therefore revived the old Digamma under the form of (1) double UU, ƿ or *Wen*, a letter unknown to the ancient Hebrews, Greeks, Romans, and Goths; I mean as to its form and place, for there can be no doubt that they had the ſound. Here we ſee it degraded almoſt to the loweſt extremity of the alphabet, but ſtill reſerving to itſelf a ſort of claim to the very firſt place, by the reſemblance it bears of the ancient form of *Alpha* Ⱥ.

*When* W *came into the Series.*

ƿ ſeems to have been an old letter of the Alphabet, when the ſcribes wrote in majuſcules, and might be uſed very early; tho', If I remember right, it does not appear in our Saxon manuſcripts till the ninth century, for before that time they uſed two ſeparate U U. The moſt that I am able to do, is to trace it by conjecture; and, I think, as high as the latter end of the Sixth century. For I take it to be one of thoſe *Four Letters*, which, as Gre-

(1) *In geminata* V *Gammæ duæ Græcæ literæ ponuntur.* Cledon. Conſtantinop. apud Putſchii Auctor. Ling. Lat. pag. 1882. This rule may only mean that one V ſerved for a Digamma, or V conſonant; as in the words *Vultus Uvidus*, and the like: unleſs we chooſe to illuſtrate it, by the reverſed Digamma Ⅎ, a letter introduced by the emperour Claudius Cæſar. *Nec inutiliter Claudius Æolicam illam ad hos uſus* F *literam adjecerat.* Quintil. Inſtit. Lib. I. cap. 7. It had the power of V conſonant, and is found upon ſome inſcriptions of that reign, but was ſoon aboliſhed. *Uſui imperitante eo* [Claudio] *poſtea obliterata.* Tacit. Ann. Lib. XI. I muſt here obſerve, that this Claudian Digamma is only the Samaritan Aleph inverted. ⅄. Vid. Toinard. Alphab. Samarit. apud Montfauc. Palæog. Græc. pag. 122. The Hebrew ו *Vau* or *Whaw* had likewiſe the power of W. The Ulphilo-Gothic letter ⅋ ſerved to the ſame purpoſe. So did the Greek Digamma, or F, as in Foῖνος, in Latin *Vinum*, in Engliſh *Wine*. When the Digamma was loſt, the later Greeks, as Dionyſius Halicarnaſſ. obſerves above, uſed the Diphthong ΟΥ, which was no more than a Digamma, or W.

gory

gory of Tours ſays, king Chilperic added to the Francic alphabet, (1) *Addidit autem* (Chilpericus) *& literas literis noſtris, id eſt* ω, *ſicut Græci habent*, æ, the, uui, *quarum characteres ſubſcripſimus. Hi ſunt* ω, ϕ, Z, Δ, *Et miſit epiſtolas in univerſas civitates regni ſui, ut ſic pueri docerentur, ac libri antiquitus ſcripti planati pumice reſcriberentur.* This paſſage is certainly corrupt as to the forms of the characters. Z and Δ could ſcarce be wanting in any alphabet of that time. The Ω of the Greeks may be admitted, as being a letter well known; and ϕ is only the Ulphilo-Gothic ψ *Theta*, or *Thorn*, which ſeems to be miſplaced in the order; for Z ſeems to repreſent the diphthong Æ. The greateſt (2) difficulty then remaining will be about the letter Δ. And yet Gregory himſelf ſeems to have ſolved this difficulty, by calling it UUI: for what can this mean, but W? Give me therefore leave to add one ſtroke to Δ, as thus ⩘, and it will appear to be the very letter of which we have been ſpeaking. ⩘ ſeems to be formed from the Digamma F, by drawing the horizontal ſtrokes to a point: And this conſtitutes the form of the letter A in the Delian and Sigean inſcriptions. The mutilated Digamma ᚳ in the ſame manner, ſeems to make the Runic vowel ᚪ. But the later Runes to expreſs the power of W, added a point to

(1) Gregorius Turonenſis Hiſt. Franc. per Ruinartum. Lib. V. c. 45.

(2) *Supereſt nonnihil difficultatis in litera* Δ, *quam his elementis* uui *Gregorii editio exprimit. Literam ſane quæ vim habeat hujus ſoni ſignificandi Argenteus Codex habet, quam in ſecundæ petitionis Orationis Dominicæ invenies; etſi eam per literam* Q *perperam, ni fallor, in lectione expreſſam video. At olim* Wimai *lectum fuiſſe videtur, craſſo quidem & adſpirato ſono, qui ſenſim in lingua Germanica in* Q, *vel* K, *immutatus ſit, & in lingua Gallica in literam* G, *ut nomen illud Wilhelmus oſtendit, quod Galli modo omnes Guilielmum pronunciant. Atqui cum ea litera* (ᑌ) *nonnihil ad* D *Latinum in illius ævi manuſcriptis accedat, facillime ab amanuenſi imperito in* Δ *Græcum mutari potuit.* La Croze Ep. ad Chamberlayne Orat. Domin. p. 140.

ᚹ,

ꝼ, and called it *Stungen Fie*, or the pricked F. All theſe ſeveral tranſmutations combine to ſhew the deſcent of W from Aleph, or the Digamma.

*The uſe of the Digamma in Etymology.*

Some readers, I know, will think that I have miſpent my time and pains upon an obſolete letter, that has been disfranchiſed between two and three thouſand years ago: but I expect more favour from thoſe, who think etymology worth their attention. Men of learning have not always an opportunity of converſing with foreign nations, which is the true way of coming at the origin of words in the European languages: that of ſeeing them written being very precarious. For tho' men commonly write as they pronounce, yet few nations agree in tranſlating the ſounds by the ſame letters. This is beſt illuſtrated by examples from a remote language, wherein no alphabet is uſed: for inſtance, Chineſe words as they are often written by Spaniards, Portugueſe, Germans, Hollanders, French and Engliſh, ſcarce ſeem to expreſs the ſame ſounds, or to mean the ſame things. Even in alphabetical writing, the vowels are commonly interchangeable, and conſonants of the ſame, or different, organs are frequently confounded together. This makes the caſe of bringing back languages to their primitive ſtate, almoſt deſperate: and yet the guttural aſpirate which is a ſure mark of the antiquity of a language, may be one help towards recovering them. By keeping the Digamma in view, by diſcerning where it has been formerly affixed to a vowel or conſonant, or omitted between two vowels; by noting its ſeveral gradations, and what letters came into the place of it; we may perhaps diſcover the gradual re-

finement of languages, and conſequently the cognation of dialects. That harmony of ſpeech, Ευφωνία, or Ευρυθμία, ſo cultivated by the Greeks, wrought numberleſs innovations in their tongue, till by degrees they had diveſted it of all its barbarity, or northerneſs: and as the Romans imitated the Greeks, their language became ſtill more heterogeneous. But if the Digamma, the radical conſonants, together with the idiom and genius of each language, were duly conſidered; I am perſwaded, that all the Scythian dialects of Europe, Celtic, Greek, Roman, Gothic, &c. would be found much nearer (1) akin to each other, than they appear to be in modern writing. The firſt intention likewiſe of hundreds of Greek and Roman words could not now be diſcovered, had they not been preſerved in dialects, that are called barbarous. And therefore the Greek and Roman grammarians, by ſeeking for the ſource of almoſt all their words in their own tongue, have only expoſed their weakneſs; and ſometimes made moſt ridiculous work with etymology.

(1) The reader will find this to be true in many inſtances, only by comparing words with others of the ſame ſignification, as they ſtand in the vocabularies of each language. In the mean time let him take theſe few as a ſpecimen.

| | |
|---|---|
| CANIS | Ku & Kun *Celt.* Κὼν, Χὼν, *vel* ὼν *Gr.* Hund *Goth.* Hound *Engl.* |
| CAPUT | Gaph *Hebr.* Κεφαλὴ *Gr.* Coppa *Celt.* Heofod *Sax.* Hofd *Runic.* Head *Engl.* |
| CANNABIS | Kanab *Celt.* Καννάβις *Gr.* Kennep *Dutch.* Hemp *Engl.* |
| CLAMO | Kol *i. e. Vox Hebr.* Galw *Celt.* Καλέω *Gr.* Call & Halloo *Engl.* |
| CORNU | Keren *Hebr.* Κέρας *Gr.* Korn *Celt.* Haurn *Goth.* Horn *Engl.* |
| CULMUS | Calav *Celt.* Κάλαμος *Gr.* Healm *Sax.* Halm *Engl.* |
| HORTUS | Gedher *Hebr.* Gardd *Celt.* Aurtigard, *unde* Orchard *Goth.* Garden *Engl.* |
| QUINQUE | Pump *Celt.* Πέντε *vel* Πέμπε *Gr.* Fimf *Goth.* Five *Engl.* |
| QUIS | Pui *Celt.* Τίς *Gr.* Quhas *Goth.* Who, Whoſe, *or* Which *Engl.* |

From

*The primitive Alphabet had no Vowels.*

From the Hiſtory of the Greek alphabet of twenty four letters, we learn, that it was many centuries before it was compleated; the (1) Romans ſeem to acknowledge the ſame of theirs. Whence I think we may juſtly infer that all have been improved; and that the oldeſt now to be found was derived from ſome other, which I ſhall call the Primitive alphabet of Moſes. The order of the Greek letters, as well as their names, was plainly taken from the Phenician or Hebrew, as they now ſtand: but the Runic or Gothic ſeems to be of an original ſomewhat different. Tho' this alphabet conſiſts of only ſixteen letters, yet I am of opinion, that it has admitted ſeveral adſcititious ones into the original number. If there is any truth in what I have juſt now advanced, the vowel A could not be ſo ancient a letter as the Digamma. And therefore it may with ſome reaſon be queſtioned, whether in the firſt alphabet there were any vowels: for the firſt writing ſeems to have been carried on without them, their ſounds being included in the conſonants; and ſome (2) northern men have been of opinion, that they are not at all neceſſary to ſpeech. Even when it was thought expedient to give ſome written form to thoſe ſounds, it

(1) *Vetuſtiſſima tranſeo tempora, quibus & pauciores literæ, nec ſimiles his noſtris earum formæ fuerunt, & vis quoque diverſa.* Quintilian. Inſtit. Orat. c. 8. *Et forma Literis Latinis quæ veterrimis Græcorum. Sed nobis paucæ primum fuere: deinde additæ ſunt.* Tacit. An. Lib. XI. c. 14.

(2) *Polonorum lingua ferream propemodum habet duritiem, utpote in qua uni vocali ſeptem, vel octo ſæpe copulantur conſonantes. Pæne dixeris eos abſque vocalibus loqui. Memini certe vidiſſe me aliquem ex ea gente, qui palam jactaret, ad formandam vocem, & explicandos animi ſenſus, vel ſolas ſibi conſonantes ſufficere literas.* Voſſius de Viribus Rhythmi. pag. 58.

ſhould ſeem that there was no occaſion for ſo many as we have at preſent. The (1) alphabet of the Etruſcans wants the vowels o and u; that people could not be without thoſe two ſounds in ſpeech; but they had not found the way of diſtinguiſhing them by particular letters. The Runic alphabet wants the letter e, ſo that here are three vowels that may be ſpared from the primitive alphabet; and the a in Hebrew is no vowel, which will make a fourth. I imagine therefore that the primitive alphabet had no vowels, or at leaſt only one mark that anſwered for all the reſt. What that vowel was in the Runic we may gueſs, not only from its ſimple form, which is the ground and ſupport of all the other letters, being a ſingle perpendicular line, but from its place in the ſeries. For if the other vowels are removed, it will be found in the center of the alphabet, conſiſting then of only (2) thirteen letters, as if it was deſigned to give life and ſpirit to all the conſonants in this manner.

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ᚠ. | ᚦ. | ᚱ. | ᚴ. | ᚼ. | ᚾ. | ᛁ. | ᛋ. | ᛏ. | ᛒ. | ᛚ. | ᛘ. | ᛦ. |
| f. | d. | r. | k. | h. | n. | i. | s. | t. | b. | l. | m. | yr. |

(1) Seignior Gori in his Muſeum Florent. Vol. I. Proleg. p. 49, reckons Sixteen letters in the Etruſcan alphabet, whereof V is one. But our learned friend Mr John Swinton, who ſeems to have entered further than any other before him, into that abſtruſe part of literature, admits of only thirteen, and excludes both O and V. See the alphabet itſelf in the Etruſcan Hiſtory compiled by him. Univerſal Hiſtory. Vol. 16. 8vo.

(2) Some of the ancients held that Thirteen was the original number of the letters, but what grounds they had for their opinion, or which were the letters meant, is uncertain. Ὁ ἀειδμὸς ᾧ αὐτῶν ὅσις ἐζὶν ἀ ξάδιον εἰπεῖν ἀκειβῶς· ἐπεὶ πολλὰ παρέχε κὴ τοῖς περὶ ἡμᾶς ἀποείαν τὸ πεῆγμα. Οἱ μὲν γὰ ᾠήθησαν ἔξ) ΤΡΙΑΚΑΙΔΕΚΑ τὰ πάντα τ φωνῆς ζοιχεῖα, καταζκευάζ ᾧ τὰ λοιπὰ ἐκ τότων. Οἱ δὲ, καὶ πρ. Εἰκοζιτεζάρων, οἷς χρώμεθα νῦν, πλείω. Dionyſ. Halic. de Struct. Orat. c. 14.

I ſhall

*The Vowels* E *and* I *the ſame.*

I ſhall not attempt to find any ſecret meaning in the order and number of the letters, but leave that taſk to more curious enquirers. However I muſt do the letter E ſo much juſtice, as to think that it never was admitted into the old alphabet ſooner or later, not only becauſe it was near (1) akin to the letter I, but the very ſame with it. This ſeems probable from its place in the Samaritan alphabet, where it repreſents the letter 𐤉, or *Jod*; which yet in the Hebrew, as well as Runic, is the moſt ſimple of all the letters.

*The letter Jod the general mark for the Vowel.*

The learned have not been able to (2) divine, how one of the moſt complex figures of the alphabet came to be reduced to the moſt ſimple; and therefore it may be lawful to offer a conjecture in this caſe, tho' I ſhall lay no very great ſtreſs upon it. The *Jod*, or general mark for the Vowel, might at firſt be an auxiliary letter, like the Digamma; and both requiſite to diſtinguiſh the ſyllables. The one denoted the exploſion, the other the attraction of the breath. We ſee how near they approach to each other in their forms 𐤄 𐤉, the vowel mark having the advantage of one ſtroke extraordinary, perhaps becauſe it was neceſſary to all ſyllables; whereas the Digamma belonged only to the aſpirated ones. When

(1) *Extremam iſtius vocis ſyllabam tum per* E, *tum per* I, *ſcriptam legi. Nam ſane quam conſuetum iis veteribus fuerit, litteris his uti indifferenter.* Aul. Gellius. Lib. X. c. 24.

(2) I. *Quo caſu evenerit, ut hæc litera, quæ Phœnicium nomen apud Græcos retinet, tantum defecerit a priſca forma, ut nulli ex allatis ſuperius affinis ſit, incertum eſt.* Montfauc. Palæogr. p. 129.

harmony

harmony began to be ſtudied, and it was found that the vowel ſound might be varied into particular notes: then perhaps it was thought neceſſary that each ſhould be admitted to a place in the alphabet; and that it would be more proper to begin the ſeries with a vowel. The place of the aſpirate was accordingly appropriated to the ſound of A, and the vowel mark allotted to that of E; the *Jod* in the mean time ſtill preſerving its name and place, but reduced, like the Digamma, to a more diminutive form. Whether the vowels O and U came ſo early into the alphabet, as the two former, muſt be left to the diſquiſition of others.

*The Britons, Scots, Iriſh and Saxons uſed the corrupted Roman letters.*

It may be proper to conclude this eſſay with a word or two upon the oldeſt writings of our own country. If the Angloſaxons brought letters with them into Britain, I ſuppoſe, they were the old Gothic or Runic; the Ulphilo-Gothic perhaps never taking place in their country. That the Runic letters were not unknown in England, appears from a few inſcriptions on (1) coins, and (2) ſtones, and other monuments, and in ſome (3) Saxon books: but whether

(1) ᚦᚢᚱᚩᛏ ᚩᚾ ᛏᛁᛋ i. e. *Turgotus Londinenſis.* Nummus Thoresbeianus. Vid. D. Andr. Fountaine Præf. ad Num. Sax. OFFA. REX. ᛒᛟᛏᚱᛗᚦᚲ i. e. Botred *Monetarius.* Vid. Serenii Dict. Anglo-Suecico-Lat. Præf. Pag. 21.

(2) Vid. Hickes Theſ. Ling. Septentr. BAPTISTERIUM BRIDEKIRKENSE. Par. III. pag. 4. Tab. 2. SAXUM REVELLENSE *apud Scotos.* Ibid. Tab. 4. pag. 5. CRUX LAPIDEA *apud Beaucaſtle.* Wanley Catal. MSS. Anglo-Sax. pag. 248. ANNULUS AUREUS. Drake Hiſt. of York. Appen. p. 102. Tab. N. 26.

(3) Vid. Hickes Theſaur. Par. I. pag. 135, 136, 148. Par. III. Tab. 1, 2, 3, 4, 5, 6.

they

they were brought in by the firſt Saxons, or rather by the Danes, is a queſtion: and it is certain that they never grew into common uſe. We have no remains of Saxon writing ſo old as the ſixth century, nor during that time do the Saxons ſeem to have had much leiſure to employ themſelves in that way. In the ſeventh century, after they became Chriſtians, it is clear that they applied themſelves to writing of books; though I think we have none remaining even of that century, excepting a few (1) Charters. Before the Saxons arrival, the corrupted Roman letters were in uſe with the natives, Britiſh, Scotch, and Iriſh: and theſe the Saxons were contented to make uſe of, in writing both Latin and Engliſh, inſtead of their own the Runic: The Runic characters were perhaps at that time accounted Pagan, and unhallowed; for they had an ill (2) name, as being uſed to bad purpoſes; at leaſt, being capital letters, they were not ſo commodious as the others. It is true that the Saxons added two letters to the Latin alphabet; for Ð þ, TH or *Thorn*, and Ƿ p, W or *Wen*, are of Northern growth.

(1) Theſ. Ling. Sept. Par. I. pag. 169. Charta Odilredi ad Mon. Berking. v. Caſley Cat. MSS. Reg. Bibl. &c.

(2) *Hoſce autem characteres* RAMRVNER, *ſeu* Runas Amaras & Acerbas *vocarunt, eo quod moleſtias, dolores, morbos, aliaque pernicioſa hiſce infligere inimicis ſoliti ſunt Magi. —— Mihi judicium clariſſimi & in antiquitatibus noſtris verſatiſſimi viri D. Arngrimi Jonæ Iſlandi, de* RAMRVNIS *expetenti, tale obtigit reſponſum.* "*Exiſtimo veriſimile eſſe Magos illos literatura aliqua ſuos, & quidem vulgari, ma-*
"*jori ex parte, ſed virgulis & punctis ſuo marte excogitatis corrupta: cui literatu-*
"*ræ, ſic corruptæ, Sathanæ perſuaſu, vim & efficaciam maximam ineſſe credide-*
"*rint, & ipſo agente, ac illudente, experti ſunt.*" Ol. Wormius Lit. Runica. c. 5. By this one might be induced to think, that ſome of thoſe deformed alphabets, given us by Dr Hickes, were of the RAMRVNER kind.

This

*The Concluſion.* This alphabet, whilſt the Saxon language flouriſhed in England, varied but little as to the forms of the letters; tho' it cannot be called entirely the ſame. In every age ſome ſcribes excelled others in writing, and all differed a little from thoſe who went before them; but ſtill the humour and duct of the letters was pretty well preſerved for about four hundred years; for I think that period will take in all the Saxon writing, that is now remaining. When the Normans enforced their language upon us, another ſort of character crept in with it by degrees; however the old Saxon books ſtill remained, and the letters in which they are written, have by courteſy been called Saxon to this day. As there are but few of them that differ from the common characters now in uſe; every Engliſh reader is, or ought to be, acquainted with them; and therefore it will be unneceſſary to dwell any longer upon them.

F. W. R. L.

*Errata.*

*Pag.* 87. *lin.* 10. *Dele* May.
*Pag.* 89. *lin.* 1. *Adde* ꝵRꞒITAN.
*Pag.* 138. *Not.* 2. *lin.* 3. In Secundæ *l.* Initio Secundæ.